



PF
3051
S92

CORNELL
UNIVERSITY
LIBRARY



FROM
The Bequest
of
Horatio S. White
1936

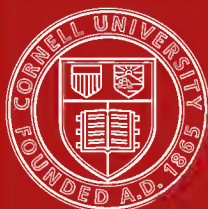
Cornell University Library
PF 3051.S92

Outlines of a history of the German lang



3 1924 026 606 289

olin



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924026606289>

OUTLINES OF A HISTORY
OF THE
GERMAN LANGUAGE.

BY

H. A. STRONG, M.A., LL.D.,

Professor of Latin in the Liverpool University College, Victoria University,

AND

KUNO MEYER, PH.D.,

*Lecturer on Teutonic Languages in the Liverpool University College,
Victoria University.*



LONDON:

SWAN SONNENSCHN, LE BAS & LOWREY,
PATERNOSTER SQUARE.

1886.

A 25018

PREFACE.

THIS work is the result of a want felt by the authors in the course of their professional teaching. Several good New High German grammars are in existence to supply the wants of Englishmen, but a good history of the German language has, as far as the authors know, still to be written. The present work pretends to be nothing more than a mere sketch, which they hope that they may one day have the opportunity and leisure to fill in. It was intended to call the work "A Short History of the German Language, based upon Schleicher's *Geschichte der deutschen Sprache* (Stuttgart, 1879)," for Schleicher's book seemed to them long to have been the best single work on the subject. But of late years the study of philology has been making such strides, and the Germans especially have applied themselves with such energy to the study of general and special linguistic studies, that it was felt to be more probably useful to give the results of the most recent studies of their own language by German philologists. The works found most useful by the authors for this purpose are after Schleicher's *Geschichte*, Paul's *Principien der Sprachgeschichte*, Rückert's *Geschichte der Neuhochdeutschen Schriftsprache*, Scherer's *Geschichte der deutschen Sprache*, and Wedewer's *Zur Sprachwissenschaft* (Freiburg im Breisgau, 1861). To this must be added Kluge's admirable, but all too brief *Etymologisches Wörterbuch der deutschen Sprache*, from whose Introduction the authors have, with Prof. Kluge's permission, borrowed much, and as far as possible adhered to his words and illustrations. Chapter I. is, in the main, based upon Paul's *Principien*, and Chapter II. upon Kluge and Wedewer. In the description of the Indo-European languages Schleicher has,

generally speaking, been followed, not, however, without some important alterations. The illustrations have been always, when possible, drawn from German or English, for this little work intended before all things as an introduction to Teutonic philology.

It must further be pointed out that before an English reader can peruse it advantageously, he must possess some knowledge of German, otherwise many of the illustrations will be meaningless to him. It is intended, in the first instance, to be useful to teachers who can fill up and amplify principles which space forbade the authors from illustrating more fully ; but it is hoped that advanced students may derive some aid from it.

In the study of the Science of Language, as indeed in other studies, one seems to learn that a few great facts and principles are by degrees established, but that much which seems certain to one generation has to be unlearned by the next ; and one of the chief difficulties in the study of comparative philology is to draw a hard and fast line between what one may call the poetry of the Science and its ascertained facts.

CHAPTER I.

ON LANGUAGE.

1. THERE are several ways of regarding language, and entering upon its study ; and it is important that these several ways should be kept distinct. Language may be studied for its own sake ; and this method differs from the study of the Philosophy of Language on the one hand, and from the study of language as the mere vehicle of thought and conversation on the other. The Science of Language is the name commonly adopted by English writers for the science which concerns itself with language for its own sake : its object is therefore concrete and real ; it deals with actual given languages, their sounds, their words and the functions of these, their inflexions, their etymology, &c. The study of the Philosophy of Language is that of its general principles, and the way in which these depend upon human thought and affect it in turn : it is thus a study of the abstract and ideal. It follows that the Philosophy of Language belongs to a wholly different sphere of intellectual activity from the Science of Language ; it forms no part, strictly speaking, of the latter ; but belongs to the department of Philosophy properly so called.

2. The Science of Language is also called in England the science of ' Philology,' or of ' Comparative Philology.' In

France it is commonly called '*la linguistique*,' and in Germany is known by the name of '*Sprachwissenschaft*.' It is particularly necessary to notice this, because the Germans employ the term '*Philologie*' to denote the study of language from its purely literary side; and thus it must be remembered that, in the mouth of a German, '*Philologie*' means something very different from '*Philology*' in the mouth of an Englishman. In English we have appropriated no single word to express what the Germans mean by '*Philologie*,' and must be content to fall back upon the expression '*the Science of Literature*.' This science is simply a branch of history. Its object is the apprehension of the intellectual life of intellectual nations as recorded in their writings, and the interpretation of that life to us. Where a nation has no written history and no literature, such a science is impossible. The Science of Literature naturally turned its attention in the first instance to the intellectual development of the nations of antiquity which have left the most important literary records, viz. the Greeks and the Romans, but the progress made by Philology has created as well many other Sciences of Literature, as that of Indian, of Egyptian, Celtic, or of Chinese literatures. Several kindred literatures are sometimes grouped together for convenience sake. Thus the science which embraces Semitic, Sanskrit, Persian, ancient Egyptian and Turkish literature—a union philologically speaking impossible—is commonly called the Science of Oriental Literature, just as that which deals with the literatures of Greece and Rome is called the Science of Classical Literature.

3. Philology, on the other hand, or the Science of Language, is only in part a historical science; in part it must be reckoned a branch of natural history. It does not concern itself directly with history in its widest sense, but simply with the regular and unchanging laws of language; laws which are only partially discovered and investigated, but which are fixed and abiding, and are as much

beyond the power of any single individual to alter as it is beyond the power of the nightingale to change its note. The Science of Language does not ask whether the people who speak a particular language are intellectually gifted or not. It regards literature merely as the record of language ; and interests itself not less in languages which have never been committed to writing than in those which have served to express the thoughts of the most gifted and thoughtful nations. Literatures, then, have their main significance for the student of language in the fact that they put us in possession of the forms of language employed in past epochs. The Science of Language finds its main scope in language itself ; the Science of Literature presupposes the existence of a language in order that it may examine the thoughts and style thereby expressed, and may thus arrive at conclusions regarding the intellectual state of the people who speak and write in it.

4. The Science of Literature then has to take account of that side of language which depends most on the will or taste of the individual, such as style and syntax : the doctrine of the more natural side of language, its sounds and its forms, it treats as a matter of but secondary importance. These interest the student of literature mainly as channels for conveying information ; and from another point of view as elements with which the writer can deal at his will ; and thus as acquainting us with the taste and style of each author. But a scientific appreciation of the construction and the sounds of one or more languages is impossible without some insight into the laws of sound and construction in other languages. This is the work of the Philologist proper ; it is his business to state the results of his careful comparison of different languages and of their structure : the student of literature can apply this knowledge to his own purposes. The aim of the Philologist, as such, is then entirely different from that of the student of literature. That the two sciences have something in common we shall presently see : but

while the student of literature mainly concerns himself with the use made of language, the Philologist confines himself in the first instance to the study of its forms. The student of literature must have a perfect acquaintance with the language of the people with whose literature he has to deal ; for language is merely the expression of thought, and it is his aim to reproduce for us the intellectual life of nations as mirrored forth in the expression of their thoughts. The Philologist must compare several languages, and he must choose for his comparison the most characteristic of the chief groups in the scientific division of languages. He has first and foremost to concern himself with their organic structure: incidentally, indeed, their syntax and their functions will come under his notice ; but these are likewise as was stated, the object of the student of literature.

5. A good Linguist, as we say, differs from the Philologist on the one hand, and from the student of literature on the other. He is an artist rather than a man of science. His talent consists in a good memory and a considerable power of imitating sounds. The Science of Language, however, appeals practically to the linguist, and offers to aid him in his special vocation. Its methods, based upon reason and logic, can claim to confer a readiness in the acquisition of languages such as no unscientific method can offer. Philologists would do well to take into account the increasing intercourse between the different nations of the world, and by applying themselves to exhibit the practical use of the science they profess, to lighten the task of those whose business it is to master foreign languages.

6. The question has been asked whether the Science of Language can properly be called a science. It cannot be called an exact science, if by an exact science be meant a science whose results can be quantitatively measured like those of mathematics or astronomy. It is a branch of the large Science of

Human Culture ; and a branch the conditions of whose development may be watched more accurately than other branches of the same science, such as those of history, ethics, or political economy. The Science of Culture depends to a very large extent upon our knowledge of the laws of psychology, which is gradually more and more, as its laws are better understood, tending to become an exact science. But in so far as there is in language itself an historical development, we have to take into account the operation of physical forces as well. Man's mind must work in harmony with his body and with his natural environment in order to generate any product of culture ; and the process by which such product is formed depends as well upon physical as on psychical conditions.

7. The Science of History, and that of Human Culture, which is merely a department of the Science of History, has, too, its physical and mathematical conditions. True, we are not as a rule conscious of this ; for we commonly content ourselves with an unscientific observation of what passes in our daily life. The Science of Language also, as a branch of the Science of Culture, is made up, as has been well said, of segments of several other sciences ; and in proportion as these are isolated, and their exact force measured, will the Science of Language itself tend to become more and more exact. It is just the appreciation of this fact which makes the difference between the popular and the scientific methods of observation. Now language is peculiarly fortunate in this respect ; the factors which go to its composition are comparatively simple. It is true that in language considered universally, we find traces of every subject which has engaged the attention of the human mind ; traces of its bodily organism, of its natural environment, of its intellectual acquisitions, of all that has coloured its experience and its life, and from this point of view it might appear that language depends upon the most manifold and

complicated factors. But all these factors do not come under the view of Philology, whose first object is to investigate the relations under which the ideas, which it is the object of language to express, range themselves into definite groups of sound. And so it is that Psychology and Physiology play the most important part among the sciences which we may call the factors of Philology.

8. Another important point in language is that each of its creations is the work of an individual—and of an individual operating unconsciously. To effect a change in language men do not set their heads together as they do in economical or political matters. True, what one man originates in language may be forthwith adopted and modified by others, and in this way a division of labour and process of co-operation takes place which is an essential condition of all culture. But still language originates by no convention, and it must be remembered that the creations of language are unintentional and unconscious on the part of the individual who creates them. In proportion as they confer on language advantage or disadvantage will these changes survive or disappear.

9. The absence of intention in originating change does not of course apply to the artificial creation of a common written language, but only to the natural and healthy growth of dialects. Even such an artificial language as we have mentioned must, however, be based upon a natural one, and can transform it only within certain limits. Just as the cattle-breeder or the gardener cannot produce anything at his will from nothing, but can merely produce certain variations within certain limitations, so must an artificial language be limited by the natural laws of language, and repose upon them. It follows that the exactness with which we can trace the changes in language due to individuals must be the measure of our power of investigating the changes which occur in any given language ;

and it is the simplicity and regularity of this change-producing power which renders the science of language peculiarly capable of being more and more approximated to an exact science.

10. The materials which we possess for our observations on the development of language fall mainly into two divisions:—(1) There is the language as we speak it ourselves, and as it is spoken by our contemporaries; (2) There are the records of the past, in which languages have been handed down to us with more or less exactness. Of these, the first-mentioned division is obviously the more valuable: writing can never adequately take the place of spoken sounds; and, further, the records of the past can never give us such full or exact data from which to argue, as the present spoken language. The older the records, as a rule, the less perfect will be their state of preservation: but even the oldest, as we have them, confirm the conclusions which we are able to draw from the more modern forms, as regards, for instance, the laws of sound and the effects of analogy.

11. The Philologist regards as the field of his labour all the utterances of human individuals and their reciprocal effect. All the diverse sounds of human speech furnish the materials for the history of language, and in proportion as these are known and understood, shall we be in a position to follow its development. That the task is so huge as to be insurmountable needs not be said; fortunately, neither do all those utterances nor their intricate interplay enter into the phenomena of language with which the philologist requires to deal. No doubt speaking and hearing are essential phenomena here, as are indeed the ideas that spring into existence with them: but these and the ideas they awaken are not the only factors that come into consideration. Psychology now lays it down that many psychical processes take place unconsciously; and that everything which has once been present in consciousness

remains as an active force below consciousness. All spoken utterances proceed from this obscure region of the unconscious in the mind. In this region lie all the materials of speech which are at the disposal of any individual; and these form a most complicated psychical product consisting of groups of ideas laced and interlaced in the most puzzling and varied ways.

12. These ideas are the complex product of all that has entered into human consciousness through hearing others speak, through one's own utterance, and through thoughts mirrored forth in the forms of speech. It is thanks to these, that what was once in consciousness can again under favourable circumstances return to consciousness: and thus what has once been understood or spoken can be so again. The principle then must be grasped that no idea which by means of language has once penetrated into consciousness can ever disappear and leave no trace. The ideas are introduced as groups into consciousness; and consequently continue to live as groups below consciousness. They associate themselves into a regular succession from certain sounds which follow on each other, and certain movements of the organs of speech which take place successively. The different series of sounds and of movements associate themselves with each other. The ideas, of which these sounds and movements are the symbols, associate themselves with each other: the ideas, not merely of verbal signification, but likewise the ideas of syntactic relations. And not merely single words, but entire series of sounds, and entire sentences associate themselves with the contents of thought with which they have become charged. These groups, originally entering the mind from without, now associate themselves in each man's mind in richer and more complicated combinations, which attain complete development to a very small extent consciously, and then proceed to operate automatically, and indeed, seldom if ever attain to actual consciousness, though in spite of this they are still active and effective. It is in this way that

the different usages of a word or phrase that one has heard used, group themselves with each other. So also the different cases of the same noun, the different tenses, moods, and persons of the same verb, the different derivations from the same root group themselves, owing to the relationship existing between the sound and the signification. And, further, all words of identical function, such as substantives, adjectives, and verbs : also words with identical suffixes derived from different words : forms again of different words and similar functions, such as all plurals, all genitives, all passives, all perfects, all conjunctives, all first persons ;—again, words of similar inflexion such as the German and English weak verbs in contrast to strong verbs ; all masculines which form their plural by modification in contrast to those which form it otherwise, &c. These and such associations can and do take place unconsciously, and must not be confused with the categories which grammarians have deliberately formed by conscious abstraction, even though they sometimes tally with these.

13. It is as important as it is obvious that these organised groups of ideas manifest themselves in each individual in a perpetual state of change. Every impulse which receives no reinforcement from a renewal of the impression or from some fresh introduction into the domain of consciousness, must lose in strength. Again, each effort of speech, hearing, or thought introduces some novelty. Even supposing an earlier effort to be merely repeated, such repetition implies a strengthening of the organic group previously set in action. Besides, in each new effort of speech, the relations of ideas within this organism are disturbed alike by the weakening or the strengthening of the old elements, as by the addition of new. It must further be insisted on that the organisation of the groups of ideas develops itself in a special way in the case of each individual, and thus in each single case takes a particular form. And it is from a consideration of the limitless liability to change

and the special character of each individual organisation, that we infer the necessity of an equally limitless liability to change in language in general, and thus of an equally limitless growth of dialectic varieties.

14. It must then be borne in mind that historical development depends mainly on psychical processes. What has been actually uttered, however, has no development, strictly so called. We say indeed, though the expression is incorrect, that any given word took its origin from any other spoken at a previous date. Words, the joint products of psychical and physical causes, disappear and leave no trace, as soon as the organs concerned in their utterance have ceased to act. In the same way the physical impression on the hearer is merely transitory. The organs of speech may be set in motion once, twice, thrice : but between these motions there is no physical connection of cause and effect ; their connection is purely psychical.

15. It is the office of the physical element in speech to render the influence of individual psychical organisations on each other a possibility. There is no such thing as direct influence of mind upon mind as such. The physical element appears as an essentially transitory phenomenon, but still by co-operating with psychical organisations it aids these to leave effects which endure after they themselves have disappeared. Their operation ceases with the death of the individual, and thus the development of a language would be confined to the length of a generation, were it not that new individuals gradually come on, and, in these, new organisms of speech gradually form themselves under the influence of those actually existing. It is a truth which is very manifest, but not less important to lay hold of, that those who actually contribute to the historical development of a language all disappear in a comparatively brief period, and are regularly replaced by a new set.

16. The student of history has for his object to show how late phenomena are conditioned by former. He has thus to turn his attention in the first instance to the products resulting from previous occurrences which have conditioned later phenomena : in other words to such psychical organisms as have been already mentioned. And the history of language must be content to confine itself to a history of the development of such organisms.

17. The language of descriptive grammar has to a great extent affected the Science of Language. For instance, what is commonly meant by 'change in language,' is simply an abstraction and generalisation of the usage current at a given period. Now if we find that the results of this abstraction are different at different times, we commonly say: 'Language has changed in this or in that way.' The real meaning of this expression is that an uniform change has manifested itself in all the complex psychical conditions which belong to the domain of language, and that these have come to their fulfilment in one uniform way, or else that the organic psychical conditions in the younger generation have, in the particular point under discussion, shaped themselves differently from those of the elder generation. And we must never lose sight of the fact that in the single organisms a quantity of changes are always taking place which are less manifest ; but these must be taken into account as well as the others. We can gain a slight idea of these changes only by observing closely what is daily passing in and around ourselves ; while as to the occurrences of the past, those alone come to our knowledge which have wrought themselves out identically in large groups of individuals, whether the impulse thereto was spontaneous or whether it was communicated from one to the other.

18. In treating of the classification of the changes which occur in language, we are tempted to abide by the common

grammatical division into the doctrine of sounds, of inflexion, of word-formation and syntax. But this division takes no account of one large department which is commonly omitted from grammars without any proper justification, but simply from use and wont. This department is the doctrine of the development of meaning, or, as it is sometimes called, sematology. It must further be remarked that the border-lines between these divisions are not sharply marked, nor can they be strictly adhered to. It would be difficult to frame a definition of flexion or word-formation which in every case absolutely excluded doubt as to the propriety, or otherwise, of applying the term to one or the other of the processes indicated. The instinct of language here comes into the definition, and the instinct of language varies in the course of time with regard to the same forms. Scientific grammar speaks about the formation of a present, perfect, and aorist stem: and still has to revert to this nomenclature in 'the doctrine of inflexions.' The nominal forms of verbs stand in close relation with the other verbal forms, so close that the instinct of language perforce demands that they shall be regularly inserted amongst these. And still in their actual formation they stand on the same footing as other words which must be regarded as nouns, e.g. the NHG. *alt—gebracht, das wesen—werden*, E. *old—told, own—grown*, Sc. *bairn—born*. Adverbs, again, are almost exclusively cases of nouns. Again, the divisions between word-formation and syntax are often broken through. It is an almost universally recognised fact that the entire formation of words and all inflexions sprung originally from syntactical combinations. And even in the period when we are able to mark the development of language most closely, we witness not uncommonly a syntactical compound passing into a fixed and indissoluble word. For instance, we cannot help regarding words like NHG. *landsmann, rindsbraten, augenweide, edelmann, kahlkopf*, as compounds like *landmann, rindfleisch, augapfel, amtmann, kohlkopf*.

And what is more, the development of meaning stands in a very near relation to word-formation and syntax. A change in signification has brought it about that the old participles *bescheiden* and *gediegen* in German are no longer felt as verbal forms, but as adjectives pure and simple. So too *standing* in the phrase a *standing dish*, or again *lorn* are no longer felt to belong to their verbs. It is a change in signification, again, when such words as the substantive *weil(e)*—*while*, the pronoun *dass*—*that*, the adverbs *als*—*as*, *da*—*then*, *wenn*—*when*, become conjunctions, and the substantives *kraft*, *laut*, *trotz*—*spite*, and the participle *während*—*during* become prepositions. English is peculiarly rich in examples of this kind; almost any so-called part of speech may take the function of any other.* It almost always happens that a change in signification is bound up with each syntactical accretion. If we travel beyond the sphere of the Indo-European languages, the attempt to separate inflexion from word-formation, and often both of these from syntax, becomes an absolute impossibility.

19. The processes of language, as will have been gathered from what has been said above, worked themselves out but slowly. Traditional usage in time fixed the meaning of words to denote objects, qualities, activities, and relations; and the same usage in time differentiated the several component parts of a sentence into its different parts. And as this differentiation took place, phonetics lent their aid to bring it more vividly before the senses. A word came to be written and pronounced in a particular way, so as to aid the hearer or reader to mark the function which it had to fulfil in the sentence.

20. It is now commonly recognised, as has been remarked above, that it is impossible to adhere to the categories of the parts of speech as they were laid down by the old grammarians. Their

* See Earle's *Philology of the English Tongue*, p. 206.

division of words committed the logical fault of being a crossdivision. For instance, they divided the noun into substantive, adjective, and pronoun, regardless of the fact that some pronouns perform the functions of a substantive, and others those of an adjective. For instance, in such sentences as *jeder spricht* or *welcher spricht*, *jeder* and *welcher* are substantives; in such instances as *jeder* (or *welcher*) *mensch spricht*, the same words are adjectives. In the same way substantives and adjectives are formally separated in German by the fact that the adjective changes its form in accordance with the gender of the substantive with which it agrees, and that it admits of forms of comparison. Nay, in German it actually admits of three forms of inflexion: *gut*—*guter*—*der gute*; while in the case of the substantive no such change of forms takes place. But when a German uses expressions like *der junge* he turns the adjective into a substantive without any formal change in the word. In some cases, again, the word is in fact a substantive in function, and is felt as such, but its adjectival quality betrays itself by its regular changes of strong and weak inflexions—as in *mein bekannter*, *der bekannte*. Again, in expressions like *es ist schade* and *pity 'tis 'tis true*, it is hard to say whether *schade* and *pity* are substantives or adjectives. Again, to take the case of the verb: when the so-called infinitive is used with the article, as in *das lieben*, it can be used throughout in every case as a substantive. In the same way in expressions like *das morgen soll dem schönen heute gleichen*, we feel that *morgen* and *heute* are both used as substantives. In the case of adverbs and prepositions, many words are in form at once one and the other, such as *anstatt*, *nach*, *seit*, and *since* in English. These examples may serve to illustrate the truth that words must be classified not according to their form, but to the function they perform in a sentence; and the consideration of these functions will lead us further to the conclusion that neither words

nor sentences are exact representations of the ideas which the speaker connects with them. These ideas are in some cases more definite, in some cases more powerful than language can express. They contain something which usage has brought them to connote, and which connotation is more or less perfectly understood by the hearer. In time this connotation comes more and more to be felt as the ordinary meaning of the word or sentence.

21. What has been said above about the psychical and physical forces which are the main factors in language, will lead us to understand the origin of dialects. The ordinary idea of these is that they spring from a parent stock like branches from a tree, and that the new dialects so formed similarly produce others. Indeed, the common method of illustrating dialects and their relations is by a genealogical tree. As a matter of fact, a flight of infinitely small steps would be a more correct illustration. Each individual, possessing as he does a different mental and physical constitution from all other individuals, must and does speak a dialect of his own. A sharp division and a satisfactory classification of dialects is impossible until the speakers of these have been separated for several generations. In other words, the formation of dialects means nothing more than the growth of individual peculiarities beyond a certain point.

22. The tendency of these individual peculiarities to develop being so great and so striking, we have rather to answer the question what are the influences which tend to keep language intelligible to a community than what tends to make languages split up into dialects. The first of these is the imperative necessity which exists for a community to maintain its means of communication, and this necessity prevents individual peculiarities from asserting themselves beyond a certain limit. The next is the imitative tendency in human nature which transfers some part of the peculiar utterances of each individual to those with whom he

comes into contact. But the most powerful assimilator in language is the existence of a written language, and in proportion as this is widely used among the speakers and writers of a language so will dialectical variation be checked.

23. It is a common fallacy with respect to dialects that those which appear as the transitional stage between two or more larger and well-defined groups are an outcome of the contact of these. The fact is that one dialect passes into another by a series of gradual transitions, as may be seen in the most different languages, and most markedly in the case of German. A Swiss cannot understand a Holsteiner, but the transitions which separate the one from the other are very gradual. Just so the North Italian dialects have much in common with the French, and the Gascon stands halfway between the Provençal and the Spanish.

24. Geographical circumstances may occur to isolate a dialect, and in that case it follows a development of its own which in the course of a few generations gives it a decided stamp. In this way different independent languages come to be formed from a single language, and this process may be repeated. A very good instance of such formation of dialects is that of the Celtic dialects in Great Britain. The Irish are geographically separated from the Scottish Highlanders, who moved off from them during the fifth century. They are now mutually unintelligible, as are both alike to a Manxman. Similar changes are found to have occurred likewise in the case of the development of Cornish and Armorican. In the English language it is certain that new dialects are being formed in the English colonies, such as Australia and New Zealand, as they have already been formed in the United States of America. Geographical isolation has, in the case of America, sundered the American dialects in two ways from those of England. In the first place, it has had the effect of retaining many old words, and probably in some cases pronunciations, current in England at the time

of its early colonisation ; in the next place it has encouraged the development of individual peculiarities on a larger scale and under different circumstances from those which would have been possible in England.

25. It is then impossible to arrive at any other conclusion than this. As long as a language has existed, peculiarities must have existed in portions of that language, distinguishing these portions from others. The wider the extent of territory over which a language extends, and the more that portions of it are geographically isolated, as by mountains or water, the more will it tend to develop dialectical peculiarities. The longer the development which any language has in its history, the more marked will these dialectical peculiarities become. It is further true that the relations of the sounds are a more important factor in dialects than the words themselves. Words can be borrowed, copied, or insensibly creep in and assert themselves. But sounds are the utterances of individuals, and are differently apprehended by different hearers. And thus it happens that in the department of sound, changes are at once more rapid and more marked than in that of words.

26. It must further be noted that the natural development of language conduces to a perpetual and unchecked growth of dialectic peculiarities. It is a common error to suppose that dialects are a degraded form of a once uniform language. The truer view is that as long as individuals have existed, so long have existed those characteristics which have forced individuals to form dialects ; in fact, that as long as language has existed, dialects must also have existed.

27. We have stated that a written language is one of the chief promoters of linguistic uniformity. A few words upon the advantages of a written language will fitly close this chapter. It is obvious that a written language is the means whereby individual

peculiarities may be spread over a number of individuals, and transmitted to posterity. But it should never be forgotten that no alphabet, i.e. no artificial attempt to represent sounds, can do so more than imperfectly, any more than the written notes of music can adequately represent a harmony. Sound is continuous : an alphabet represents a series of broken sounds.

28. Commonly speaking, alphabets are divided into those which attempt to represent language phonetically, and those which represent it historically. Among the alphabets used by the Indo-Europeans, modern Italian is commonly reckoned to be the most perfect, and the German probably to hold the next highest rank. But even these fail, for the reason above stated, to convey anything more than a very rough sketch of the sounds they are intended to represent. And in German (in a much less degree, however, than in English) the written language attempts to combine the task of teaching history and that of the representation of sounds. Thus in words like *lust* and *haus*, the hard *s* sound is represented by a simple *s* ; whereas in *reiszen* and *flieszen*, it is represented by *sz*, in order to remind us that the latter words represent MHG. *rîzen* and *flîzen* ; and numerous other instances might be quoted.

29. The most obvious reason for the deficiencies of the ordinary alphabets is to be sought in the fact that the nations which employ these alphabets did not themselves invent them to suit their requirements, but adopted the alphabet of a foreign language, as the Romans, the Goths, and the Bulgarians adopted that of the Greeks. The immediate consequence of this has been that all such alphabets are at once redundant and defective. For instance in NHG. we find several signs in use, in the case of the hard guttural check, to express the same sound, as *k*, *c*, *ch*, *q* ; and in this case the redundancy is true of English as well. These instances of redundancy are as old as the Latin alphabet on which the German

has been formed. Others have gradually sprung up owing to the fact of several sounds originally distinct being merged into one, as in the case of *ie*, which in MHG. still represents a diphthong. When the Middle G. pronunciation *ī* became the prevailing one, the old orthography was preserved. Thus we now find in MHG. side by side *mir*, *ihr*, *nie*, *vieh*, all representing the same sound. Deficiencies are found, as where a single combination of letters represents the *ch* palatal and guttural; for these letters originally, as they still have in Upper Germany, had the guttural pronunciation only. At a later date the different sounds attached to this symbol spread from Middle Germany, where they took their rise, and there was then but one sign forthcoming to represent both sounds.

30. Languages when reduced to writing are less liable than before to suffer the natural operations of organic change. It is further obvious that the more uniformly and consistently an alphabet is employed, the more will it tend to vary from the spoken language. The law of sound being continuous change we must always expect to find a growing discrepancy between writing and pronunciation, and this in spite of the fact that a written language is less open to change than an unwritten one. The less fixed orthography is, the more capable is it of development according to the development of fresh sounds; and conversely, the more that it strives to follow the development of language the less fixed must it be.

31. The various phonetic alphabets which have in modern times been proposed and partially adopted have the great advantage of rendering orthography much easier to learn, and, further, of offering facilities for registering the pronunciation of a language as spoken at a particular period. But they have the corresponding disadvantage of putting out of sight certain differences which are marked by the present system of orthography

and materially assist us in grasping the sense. Thus in French the difference between the singular and plural would in many cases absolutely disappear before a phonetic alphabet; as would that between *clair* and *claire*.

32. Closely connected with the question of a written language is that of a common national language which each nation aims at possessing, and which each portion of a nation recognises as its general language. Such a language is as a matter of fact merely an ideal which is from the nature of the case never fully attained. This language is commonly based upon some dialect spoken over a large portion of a nation's territory, and becomes the national dialect owing to some political or dynastic cause. Thus the modern French national language is the dialect of the Île de France, while that of Germany, as we shall see in a succeeding chapter, took its origin from the political and religious circumstances of the country of Luther.

33. The classical language of a nation may be defined as that of the most educated among the speakers of the national language. In some countries, as in France, a body, the Académie française, exists for the purpose of artificially maintaining this language in its purity and integrity. In Germany it is most nearly represented by the language of the stage; for Germany is the home of dialects, and the German actors have carefully laboured to produce and maintain a language which shall be as free as possible from dialectical peculiarities and yet be equally understood by the whole nation. In England it is spoken by the most educated classes in all parts of the country, who as a rule strive to free themselves from all trace of dialect. For the maintenance of a classical language it is essential that there should be constant intercourse between a small circle of well-educated speakers, for the more widely a language is spoken, the more liable is it to change.

CHAPTER II.

ON THE LANGUAGE OF A NATION AS AN EXPRESSION OF ITS THOUGHT.

34. THERE are many ways in which a nation gives us an opportunity of judging of its thoughts and its character ; such are its religion, its art, its laws, its government, and its language. Most of these have, however, the disadvantage of reflecting no more than the views or feelings of a more or less restricted portion of the community, whereas language is nothing less than the embodied and reflected thought of the entire community of those who speak it. Whether thought can exist without language is a question which need not here be discussed. This much, however, is certain, that when thought and language are coexistent, language, although always an imperfect reflection of thought, is still the most perfect and the most general means of reproducing and registering it. Thinking beings who desire to express their thoughts as exactly as possible, can find no more exact method for effecting their purpose than language. Language is, in fact, uttered thought, and may be so defined, as, conversely, thought may be defined as unuttered language. It is true that the thoughts of men or nations are but imperfectly reflected in language, just as the series of sounds they utter is but imperfectly represented by an alphabet ; it is however also true that speakers are ever striving to bring their language to a level with their thoughts, and that the tendency of their thoughts may be fairly gauged by an examination of their

language. 'Language' (say Lazarus and Steinthal in the preamble to their 'Zeitschrift für Völkerpsychologie und Sprachwissenschaft') 'not merely presents us with a nation's view of the world, but acts also as a reflection of its perceptive activity. Science does not step in till the later stages of a people's culture, carrying on through individuals the effort originally made by all in the creation of language.' Even in cases where nations have lived their life and are past and gone, as in the case of the ancient Egyptians, the ancient Persians, or the Assyrians, their language, though dead, has by the genius of great *savants* in this century been quickened into life and made to throw light on the civilisation and methods of thought of these great nations of old.

35. It is so far true that we can judge of a nation's thought and character by its language that we may lay it down as an axiom, that where a nation has no word to express a conception, the conception is wanting to the greater part of the nation. Conversely, where a nation possesses numerous words to express special conceptions, we are justified in assuming that its thoughts have made considerable progress in the domain of those conceptions. Again, as the language in which conceptions are expressed is not the mere echo of the sounds of the external world, but consists to a large extent of metaphors and of names given to objects from some real or fancied characteristic, we are able, by tracking words to their original meaning, to see the workings of the human mind as exhibited in its processes of word-formation.

36. Nor is it merely in its vocabulary that a nation reveals its thoughts ; just as we catch something of the character of a man from his style, so do we learn something of a nation's method of thought and logic by its grammar, its syntax, and its power of subordinating sentences. Language by itself would show us that the whole cast of thought of a Chinaman, with his series of roots differentiated from each other merely by such devices as their place

in the sentence or by the tone in which they are uttered, must be very different from that of the Indian or Greek, with his admirably precise inflexions and power of word-composition.

37. If we knew nothing of the history or civilisation of the Greeks, we should be able to gather from their language alone that they had served as the world's schoolmasters in art and in philosophy. We should further be able to learn that they were a seafaring folk : for no nation, with the exception of the English, employs so many current nautical terms or forms, and so many nautical metaphors, as the Greek. The Romans, in the same way, would stand revealed to us as masters of the arts of agriculture, of war, and of law-making : their expressions for these are strikingly numerous, and their metaphors are constantly drawn from one or other of these sources. Passing to modern nations, the English language would show those who speak it to be sea-rovers, politicians, and traders : the French have fashioned their language into the most handy vehicle for the expression of social life and intercourse ; while the German in its richness of terms for philosophy and metaphysics stands unrivalled.

38. One of the most natural and legitimate ways in which a language enriches itself is the borrowing of words and expressions from foreign languages in order to supply its own deficiencies. Thus an examination of the Romance languages shows us that many of the expressions which have reference to war or to military occupations were taken from the German : even *bellum* has been replaced by the Teutonic *guerre* and *guerra*. On the other hand, modern German has adopted many of the military terms of modern French, which have indeed passed into most modern languages. In the same way an examination of the Italian loan-words in German would show us that there was a time when the Italians were the acknowledged masters of the Germans in matters of commerce, as they were in music.

39. To compare French and German more closely, we should gather that the Germans were the deeper thinkers of the two nations, from the numerous words they possess for intellectual processes and their results, such as *wahrnehmung*, *auffassung*, *vorstellung*, *begriff*, *verstand*, *vernunft*. The French words, which in some measure represent these, such as *perception*, *notion*, *idée*, *entendement*, *raison*, *esprit*, &c., do not cover exactly the same ground, and as a rule are not so clearly defined. *Geist* represents something deeper than *esprit*, but lacks the lightness of the latter. Again, the German is able to express deep and tender feelings by a store of words which defy translation into any other language. Such are *gemüt*, *sehnsucht*, *wonne*, *wehmut*, *schwermut*, *tiefsinn*, *heimweh*, *innig*, *sinnig*. This association of deep and tender feeling with words in themselves simple and homely, coupled with the flexibility of expression lent by the power of inversion which belongs to the German language, makes it a natural and successful vehicle for the popular poetry in which the German language is so rich. French, on the other hand, is extremely copious in expressions denoting character as it shows itself in social intercourse. Thus, to take the French words expressive of different phases of wit, we have *pointe*, *saillie*, *trait d'esprit*, *dicton*, *calembour*, &c.; while again certain words expressive of light and more delicate shades of humour can be rendered by no other language so well as by French. Such words as *persiflage*, *naïveté*, *espèglerie*, *liaison*, *courtoisie* convey shades of meaning which can only be approximately rendered in other languages, and many similar words have in fact been adopted by both English and German.

40. The most obvious traces of the influence of one nation's civilisation and culture on those of another are seen in its loan-words.*

* In these German is especially rich, and the study of these will show us more clearly than anything else the various sources from which Germany has derived many elements of her civilisation.

The earliest loan-words in the German language are those borrowed from the Latin, such as *kaiser* (caesar)* and a few words having reference to agriculture and wine-growing, such as *wein* (vinum), *sichel* (secula), *karren* (carrus), *keller* (cellarium). Other Latin words are *pferch* (M. Latin, parcus, parricus), *pfahl* (palus), *pfosten* (postis), *ziegel* (tegula), *schindel* (scandula), *mauer* (murus), *fenster* (fenestra; the Gothic was *augadaurð*, lit. 'eye-door'), *pforte* (porta), *speicher* (spicarium), *söller* (solarium), *pfleiler* (pilarius). An examination of these words will show that the Germans must have adopted them from the Romans at a comparatively early period, in most cases before the end of the fourth century; the regular sound-changes by which they are marked show the date, for they must have been borrowed before the characteristic H.G. sound-shifting process which has affected them set in. They point to a time when a number of tribes leading a nomadic life were proceeding to adopt a more settled one, and were receiving into their language the most suitable words from the most civilised source available. Thus besides the words above mentioned we find a series of loan-words to express cookery and its necessary implements, and horticulture, such as *koch* (cocus), *küche* (cucina), *schüssel* (scutula), *tisch* (discus), *senf* (sinapi), *pfeffer* (piper), *kohl* (caulis), *feige* (ficus). Not that we need necessarily draw from the fact of a word's being borrowed by a nation conclusive proof that the nation did not possess the object before. We know for instance that the Germans exported, in Pliny's time, geese into Rome to supply feathers for the cushions of the wealthy, and brought back their words *flaum*, *kissen*, *pfühl*, representing the Latin 'pluma,' 'cussinus,' and 'pulvinus.' The West Teutonic

* The earliest loan-word in the Teutonic languages is *hanf*, E. *hemp*, which is not borrowed from Greek or Latin *cannabis*, but came together with these from the word in use with some Asiatic tribe inhabiting the district where hemp is indigenous. See Kluge, *Etymologisches Wörterbuch*, s.v.

group had no direct dealings with Greece, as far as we know; it was through the Romans that they received their first knowledge of Christianity. But the sojourn of the Goths upon the Balkan peninsula (the Goths of the Crimea did not die out till the last century) exercised an influence upon the German language; it was from them that the first knowledge of Christianity spread to other parts of Germany. The terminology of the earliest Christian words in the German language is Greek, and was unknown to the Roman Church: *kirche* (κυριακή) and *pfaffe* (παπᾱs) are certainly due to Grecian influence exerted by the Arian Goths; and very probably *pfingsten* (πεντεκοστή), *engel* (ἄγγελος), and *teufel* (διάβολος). The connection of German tribes with the Goths, which we further seem to find in words like *heide* (Got. *haidno*) and *taufen* (Got. *dauþjan*), lasted into the seventh century; the Alemanni were under Gothic sway till A.D. 635. The orthodox Christianity of the middle ages, which mastered and set aside Arianism, was unable to do away completely with the accepted terminology, and it thus happens that the German language has maintained down to the present day some expressions of Gothic Arian Christianity.

41. But the later borrowed terminology, imposed by Roman missionaries on the German, bears clearly upon its face the marks of a later period of language. It was not till the formation of the peculiar sound-form of High German (for from this epoch a new process of sound-shifting separated High German from Low German) that the influence of Roman Christianity began to find expression in the language. From the end of the eighth to the beginning of the twelfth century the German language was almost entirely consecrated to the use of religious literature. This is the first period of German history in which literary records make their appearance, and it is in this period that High German acquires a growing influence owing to Roman Christianity. Traces of this are to be found in a quantity of Latin words which now

passed into German, such as *kreuz* (crux), *predigen* (predicare), *priester* (presbyter), *probst* (propositus), *küster* (custor), *mesner* (mansionarius); and further in the formation of certain German words after the model of the Latin, such as *beichte* (confessio), *gewissen* (conscientia), *barmherzig* (misericors), *gevatter* (compater).

42. It also occurred in German, as in the other languages spoken by the nations who embraced Christianity, that a number of words received thereby a new and more spiritual significance, such as *gnade*, *erbarmung*, *milde*, *hold*, *huld*, *schöpfer*, *heiland*, *auferstehen*, *erlösen*, *versöhnen*, *geist*, *heilig*, *sünde*, *schuld*, *glaube*, *bekehren*, *reue*, *busse*, *demut*, *gericht*. The age of chivalry and the Crusades continued the process, though not so effectively as Christianity. The Reformation, and the Renaissance of classical studies, finally exercised an important influence on the ideas of the epoch in which they occurred, which were in their turn reflected in the language.

43. We are thus able by examining the German language to learn much of its history as well as something of the character of its speakers. And if it be true that the national character is strongly and clearly reflected in the words of the speakers of a language, it is equally true that it is similarly reflected by the methods employed by these to form new words by derivation and composition. Not to speak of languages which, like Chinese, have no compounds, it is well understood that in the case of inflected languages, those which stand nearest to their primitive form, when the sense of the component parts has not quite died out, are far more flexible and capable of composition than the languages derived from them, such as for instance the Romance languages. The Sanskrit and Greek, in their great flexibility and power of forming such compounds, seem to reflect the fertile fancy of the peoples who dwelt in early times on the banks of the Ganges and the Ilissus. The Latin, again, the

language of the unimaginative conquerors of the world, rebels most strongly against the formation of new compounds,* though indications are not wanting that certain writers, like Ennius and Plautus, not merely conceived the possibility of such powers existing in the Latin, but endeavoured themselves to give effect to them. German, though less elastic in this respect than Greek, is far more so than Latin. It possesses a great number of methods for forming abstract substantives, and far greater readiness than either English or French in forming composite words.

44. And, what is more, in seeking to find in language a reflection of the national character, we have to consider more than its mere words, more even than its grammar and syntax. Just as a man's style reflects his ways of thought, so does the style of a nation serve to reflect the national genius. The word 'style' is of course metonymically applied from the instrument for writing used by the Greeks, to the peculiar way which individuals or nations may choose for expressing their thoughts. Now the most important factor in style is the *sentence*; and indeed, until the sentence has received a certain amount of elaboration, it is impossible to speak of 'style' in the conventional sense of the word. In regarding a language as throwing light on the characteristics of those who speak it, we have to consider the words in the first place in themselves, and then as component parts of a sentence. The words of a language, as we have seen, throw light on the original stock of objects and ideas possessed by a nation: while the manner in which a nation composes its sentences gives us an insight into the way in which it arranges its thoughts, and displays to us in the choice and position of its words the colour which these words have taken from its fancy and imagination.

* A striking instance of this is afforded by the Latin proper names which, unlike those of all other IE. peoples, the Lithuanian excepted, are uncompounded. Cf. Porcius, Fabius, &c., with Candra-râja, Alex-ander, Beo-wulf, Dumno-rix, Drago-mil. Vide Fick, *Die Griechischen Personennamen*.

45. Thought and language have a similar and simultaneous development, and neither of these processes of development can be disregarded by us. On the side of thought, we see apprehensions ripening into conceptions, conceptions into judgments, judgments into conclusions and larger unities of thought : on that of language, we see roots developing into words, words into sentences, sentences into periods, and these into larger unities of language. Not that every nation alike possesses an equally perfect instrument for the creation and development of its thoughts. The Chinese, for instance, with their monosyllabic roots which they are fain to weld into a sentence by position and by affixing to each a definite musical pitch, could never arrive at style in our sense of the word. It is clear that the vehicle which a nation finds at hand for the conveyance of its thoughts, must exercise a powerful influence upon those thoughts. The languages of nations philologically in a lower state of organisation must always, by reason of their poverty in words expressing relation, offer great difficulties to the logical expression of thought, and therefore corresponding difficulties to the free play of thought itself. Higher families of language, such as the Indo-European, depending as they do on our mental capacities for synthesis and analysis, mark out and allow us to classify single conceptions as words; while they maintain, on the other hand, and clearly define and limit the unity of the sentence. And it is in the more or less definite way in which logical relations are expressed—whether by organic terminations and inflexions, as in synthetic languages, or by special formal words, as in the analytic ones—that the greater or lesser logical power of nations manifests itself.

46. Again, the colouring of the words, whether they are tinged with metaphor, or are simple abstractions ; and their position in the sentence, whether it be comparatively free and unfettered as in the synthetical languages, or sharply defined as in the analytical ; and

again the system of accentuation, whether the accent be phonetic or logical; and again, the general rhythmical harmony of the sentences: all these considerations throw light on the genius of the nation which speaks the language.

47. But it must further be remembered that a series of simple sentences is employed only by speakers in a low state of intellectual development. Composite sentences are the next to arise: cases in which two sentences are closely joined, and in which, in some cases, one is subordinated to the other. The co-ordination or subordination of such sentences is marked by conjunctions, and the store and variety of these are again instructive in aiding us to judge of the logical powers of the people who employ them.

48. But besides composite sentences, cultivated nations advance still further, and employ successions of composite and connected sentences, which we call *periods*: and as the order and succession of ideas are reflected even more clearly in these than in its sentences, the analysis of the period becomes the most important factor in the examination of a nation's style.

49. The question then arises, now that we have before us the main factors in style, what is the position occupied by the German language when compared with the other great languages of the most cultivated nations?

The plasticity and beauty of the Greek language seem to reflect the thoughts of that most artistic nation which 'shaped and moulded its language into forms that appealed alike to intellect and feeling, and answered the demands both of reason and beauty.* The practical Romans, in their terse and concrete language, betray the power of will and force of character which made them the conquerors of the world. The special characteristics of the German language are its power of expressing abstract

* Professor Butcher's Inaugural Address, Edinburgh, 1882.

ideas, which renders it peculiarly suitable as the language of philosophy, and the resources which enable it to represent deep and manifold feeling. The numerous abstract terminations in *-ei*, *-ung*, and those in *-heit* and *-keit*, first employed on a large scale in the fourteenth century by the Dominican Tauler, form a special feature of German. Again, in the power of forming composite words the German surpasses most other languages, and many of these compounds, from the comparison which they introduce into the word, have a very striking and picturesque effect. Take such words as *engelrein*, *bettelarm*, *turmhoch*, *eiskalt*, *schneeweiss*. These have to be translated into English by a periphrasis, and the force of the expression is thereby diminished. Another class of remarkable compounds are those where a verb enters into conjunction with a substantive, as *schreibtisch*, *denkkraft*, *trotzkopf*, *fechtmeister*.

50. Again, in derivatives, as well as compounds, German marks the chief element in the compound by the accent, and in the latter case it further distinguishes the special portion of the compound from the general, as in such cases as *hairstür éhrsucht*: by which process clearness and precision are eminently furthered. In the variety of its inflexions the German surpasses the English, but is surpassed by Greek and by Latin. The fact of the accent falling upon the significant syllable of the word has caused the last syllables in many cases to be either slurred over or rejected. Thus the Gothic had five cases, a dual number in verbs and pronouns, a complete system of adjectival declensions, reduplication of the perfect, traces of a passive voice; it had no less than forty terminations for its substantives, in which all the vowels are represented in the most manifold combinations. In the number and variety of its particles the German language surpasses the Latin, but yields to the Greek.

51. In common with other modern languages, German has lost many original inflexional forms, but as a compensation for the

want of richness and fulness produced by such loss, it possesses two special characteristics which tend to promote clearness and definiteness of expression. The first of these is the large store of auxiliary verbs, such as *haben*, *sein*, *werden*, *mögen*, *können*, *dürfen*, by the aid of which it is enabled to express the modal relations of possibility and necessity more exactly than most other languages; and under this head must be also reckoned the two articles, with their wide and varied use, and the numerous store of pre-positions.

52. The second is the method of accentuation in the German language, whereby the accent falls upon the syllable which gives the significance—in other words, on the stem which carries the conception; such a system marks the fact that the significance of the conception is present to the mind of the speaker, and is rightly called the logical method of accentuation. The logical method is formally opposed to what is known as the phonetic method of accentuation. We can trace in the Teutonic languages the process by which the former has developed out of the latter which was once common to all IE. languages alike. Now the logical accent pleases the hearer, by satisfying his feeling for correctness as well as complying with the conditions of harmony. The Germans have, in fact, logically carried out what in other languages is merely a tendency: for instance, in modern Greek and in the Latin church-hymns, the accent has carried the day over the quantity.

53. In the collocation of its words, the German language holds an intermediate position between the ancient and modern languages. It possesses the great advantage over the Romance languages—and indeed over the English—that it has the power of placing any word which it wishes to emphasise, at the beginning of the sentence. Take, for instance, *Er hat mir das geld gestohlen*: as one or other of the words in this sentence occurs first the whole sentence will receive a different colouring. *Er hat mir das gela*

gestohlen: he and no other. *Mir hat er das geld gestohlen*: from me and from no other. *Gestohlen hat er mir das geld*: and not merely borrowed it. *Das geld hat er mir gestohlen*: and not a ring.

54. Another advantage shared by German with the two great classical languages is that, like them, it retains in many of its words their original significance unimpaired. The force of a metaphor, which German words may contain, is not lost so quickly or so thoroughly as in the Romance languages. This power of keeping the metaphor alive renders German particularly suitable for poetry; for it is of the essence of poetry to rivet attention by forcible and novel figures. This power is seen in such adjectives as *hartnäckig*, *halsstarrig*, *eingewurzelt*, *vermessen*; and in verbs such as *einflößen*, *untergraben*, *begreifen*, *erklären*, &c. In such words as Fr. *expliquer*, *opprimer*, *insister*, *insulter*, &c., the metaphor is no longer felt.

55. German, again, possesses a large quantity of onomatopoeic words, which, by actual imitation of natural sound, have the power of bringing the actions they denote prominently before the mind's eye; such are *ächzen*, *brüllen*, *girren*, *grollen*, *klappern*, *kichern*, *puffen*, *wimmern*, &c.

56. Another great characteristic of German style is the originality which it owes to its power of forming new words from old materials: in this it resembles the classical languages. Thus from the word *mensch*, German is able to form a quantity of new words by derivation and composition, such as *menschlich*, *unmenschlich*, *übermenschlich*, *vermenschlichen*, *menschlichkeit*, *menschheit*, *entmenschen*, *unmensch*, *menschenalter*, *menschwerdung*, *menschenfeind*, *menschenfreund*, *menschenliebe*: this list might be indefinitely increased, and the meaning of the word in the compound would not be thereby impaired; whereas, in French, such words as *homme*, *humain*, *humanité*, *anthropophage*, *philanthrope*, *incarnation*, are not felt to have any idea in common. It is obvious

that where new words can be coined at will without obscuring the sense, much scope is left to the fancy of an author, and thus it is that the German language itself directly encourages originality and the free play of an author's fancy.

57. The oldest German literature employs almost exclusively co-ordinate sentences, but gradually passed into the employment of perfectly finished subordinate clauses. But it was long before the Period, which is the most perfect form of the sentence, reached its present development. And it must always be borne in mind that German prose (like the German *schriftsprache* itself) was an artificial product. "German Prose," says Mundt,* "was originally a scientific creation, a production due to learning, an abstraction from the ancients; it was called into existence not by the necessities of public life, nor by social causes. Its first growth dates from the time of the renascence of science in Germany, and these elements of learned, and especially of Latinising periods which mark it with a thoroughly scientific, as opposed to a social stamp, long left their impress upon it. Nay, they even passed into the correspondence of private life, and imperceptibly affected even the style of the people. We may assume that most of the writers drew their style from their school-tuition in the dead languages, especially from their lessons in Cicero. Hence grew up a German style which is, strictly speaking, based upon the construction of the periods of a foreign language, and which yet lacks the numerous auxiliary constructions of that language, such as the absolute sentences, and the inflexions unclogged by the dragging articles. Thus it was that the system of endless insertions came into our style; insertions which are wholly repugnant to the grammatical organisation of the German language, and which can attain the effect of imposing beauty in the ancient languages and in these alone: languages which offer special advantages for such a

* Mundt, *Die Kunst der Deutschen Prosa*, p. 59 (quoted by Wedewer).

periodical style. The Latinising tendencies of German prose are mainly referable to two models, Cicero and Tacitus, of whose influence the former has been absolutely prejudicial to German style, the latter wholly beneficial. The wearisome length to which auxiliary verbs are dragged out in German, and the wearisome iteration of expressions like *gewesen sein*, *geworden sein*, *gehabt haben*, &c., with which we make such an unnecessary parade, we have to set down to Cicero's influence, whose fine effects produced by his *esse videatur* and other rhythmical terminations seem never to be praised too highly by our teachers."

58. In judging of German style as evidenced by the general effect of the writings of German authors, we may remark that *personal* feeling is one of their earliest characteristics. The Germans are at their best in lyric poetry, and it is not too much to say that even their epic and dramatic poems are coloured by lyric feeling. With the Greeks the reverse is the case; they are at their best in epic poetry, which looks at persons and events more from without than from within. As an instance, we may cite the two cases of the great national epics of the two nations. In the Greek poems of the *Iliad* and *Odyssey* we find that their heroes produce the effects they wish by their mere appearance and their actions. The German heroes, on the other hand, of the *Nibelungenlied* attract us by their loyal feeling towards their subjects, and by the expression of that feeling.

59. So powerful is the lyric spirit of German poetry, that it prompts the German poets, especially the more modern, to reveal to us much of their personality in their poems. The poetry of Schiller and still more that of Goethe has been rightly described as a series of self-confessions, from which we receive the most vivid impression of the writers themselves. The German prose-writers, on the other hand, are distinguished by an earnest striving after truth, philosophical or scientific. It is a significant fact that some of the first

essays in German prose are didactic—the *Sachsen-* and *Schwabenspiegel*, containing the provincial laws of the Saxons and Swabians. This style of prose has in the course of time tended more and more to develop into a strictly scientific style; which species of prose has made much greater strides than any other in German literature. Consequently, German style is to be seen at its best in German philosophical, didactic, and historical works; in these the German language appears to most advantage, and shows the greatest individual variety. On the other hand, what may be called *the business style* is little developed in German, as is natural, giving as it does so little scope for originality or for the expression of feeling.

60. The above remarks may lead us to reflect that an examination of a language will show us something of the character of the persons who speak it, and that the essential characteristics of the German language are those of a nation of deep feeling with a love for learning and philosophy.

CHAPTER III.

ON THE INDO-EUROPEAN LANGUAGES.

61. THE Families of Speech are very numerous ; and they have been differently classified by different authorities. Of these families the only one which concerns us here is that which comprises the languages of the most cultivated nations which the world has produced, viz. the Indo-European, to which German as well as English belongs.*

The following is a list of the groups of languages which make up the Indo-European family. We will begin by enumerating the Eastern groups.

62. (1) The Indian group. We are fortunate enough, in this group, to possess a very ancient form of the language, more ancient than any other IE. language, and thus for the purpose of the Science of Language the most important of the whole stock. In this language the oldest religious hymns of the Indians are written, which are incorporated

* It is necessary to point out that German authors employ the term 'Indo-Germanic' instead of Indo-European ; the term Aryan has also been applied to it by some authors ; but as this term is more correctly applied to the two Asiatic branches of the family, and to them only, it seems best to abide by the term Indo-European ; for although, as Schleicher justly says, a name need not be a definition, yet surely it is no disqualification to a name to approach as nearly as possible to one. We have to examine this family somewhat more closely in order to appreciate the relation of German to its cognate languages, in fact to arrive at a clear conception of its early history.

with much older and later materials, and are together comprised under the name 'Vêda.' The Vedic language bears on its face the marks of a genuine popular language. It is not an artificial written language differing from the living language spoken by the people ; on the contrary, it is clearly established that the Vedic hymns were in existence long before they were consigned to writing. This language, in the course of time, changed—in this respect following the common law of language—into more modern forms, much as Latin changed into Italian and the other Romance languages. But, at the same time, its speakers clung to the old language, maintaining it for the purposes of writing and cultivated intercourse, as well as for religious and learned purposes. Thus it came to pass that a written language developed from the older popular language, differing no doubt in many points from its original : simplified in its forms, and reduced by rules to a fixed standard of correctness : but, taken as a whole, remaining true in sound and in grammar to the older stage of development, just as we see is the case with the written languages of other nations. The language we speak of was never a *popular* one : it is the language employed by the learned down to the present day almost unchanged, just as Latin until recent times was employed as the universal learned language in Europe. This language is called Sanskrit (i.e. 'put together' or 'perfect'), in contrast to the living and changing dialects of the people ; dialects which take new shapes according to the inherent laws of the life of language, and of whose essence it is to constantly change both in sound and in form. The dialects were called in ancient times Prâkrit, i.e. 'vulgar' or 'copied' language. From these elder popular languages, in the course of later times, the numerous descendants of the original popular language deposited in the Veda developed ; viz. the languages and dialects spoken in India—such as the Hindûstânî, Marathî, Bengâlî, &c. The appellation of 'Indian,' from the river Indus

and the peoples adjacent, was not used by the old Indians themselves. They preferred to style themselves Aryans, in order to distinguish themselves from all who were not of the same noble race. The same name was applied to themselves by the oldest stock of the

63. (2) *Iranian*, or more correctly *Eranian*, group, which may with equal propriety be called the Persian, from the best known of the Eranian tribes. The name *Îrân*, or *Êrân*, is derived from *aryas*, 'true, noble,' *âryas*, 'Aryan.' The oldest Eranian languages that we know are the O. Persian and the O. Bactrian: the original language of the Eranian family has not been preserved. By O. Persian, or O. Western Eranian, we understand the language of the inscriptions of the Akhæmenians, viz. Darius, Xerxes, and Artaxerxes. These inscriptions, as is well known, are in one of the different forms of cuneiform writing, so called because their separate signs consist of wedge-shaped lines cut in stone; this form was first deciphered with certainty, and is the simplest of all. It is an alphabet of letters still containing some remnants of the syllabic method of writing. Fortunately the inscriptions which have come down to us are copious, and enable us to form a tolerably intimate acquaintance with the numerous forms of this ancient language; if we cannot master its whole range, at least we can take cognisance of its most salient features. The O. Bactrian or O. East Eranian language, commonly called Zend, is the language in which the Avesta (the sacred writings of the Parsees) has come down to us. The text is in a somewhat imperfect condition. This language also exhibits marks of great antiquity in its grammatical forms, more so indeed than in its sounds.

The Huzvâresh, or Pehlevî, and the Pârsî are commonly called Middle-Eranian languages; these are mainly preserved in the Commentaries on the Zend writings: the Huzvâresh is much mixed

with Semitic words: the Pârsî closely resembles the modern Eranian. Modern Eranian is the name we give to modern Persian; a language still living, but affected by many Arabic influences. It possesses, as is well known, a rich and much-prized literature. The greatest epic of modern Persian is the Shâhnâmeh, or Book of Kings, composed about 1051 A.D. There are numerous modern dialects of Persian, such as the Kurdic dialects, comprising the Kurmanjî, the Belûchî, and the Ossetian spoken in the neighbourhood of the Caucasus. Modern Persian has all the characteristics of a very modern language; its grammar is extremely simple; it has ceased to mark gender in the third personal pronoun, and it expresses the genitive by adding the vowel *i*, viz. the old relative, to the nomen regens. In the simplicity of its grammar it reminds us of English.

64. (3) The Armenian may be regarded as a connecting-link between the Asiatic groups and the European. The name Armenian first appears in Greek history about 500 B.C., as applied to the inhabitants of what was later called Armenia Minor. The Armenians call themselves Haiq. About their early history little or nothing is known, the well-known history of Armenia by Moses of Chorene, who wrote in the fourth century A.D., being no more than a patchwork of Hebrew, Greek, and Persian learned tradition interspersed with lists of proper names and fanciful legends.* The language shows many peculiarities in common with the European groups of the same family. We may regard it as the sole extant representative of the Indo-European languages of Asia Minor, all the other languages having died out with the people that spoke them, among whom may be mentioned the Phrygians, Lydians, and Carians.

65. (4) The Greek family. The original language of this family seems never to have parted into groups differing widely from each other, but rather to have produced merely dialectical

* See Ed. Meyer, *Geschichte des Orients im Altertum*, § 248.

variations, unless indeed the Albanian (Skipetar or Arnautic) is to be looked upon as a very ancient offshoot of the Greek family.* We know the Albanian merely in its modern and much corrupted form, so that the question of its origin is of considerable difficulty. The Greek language had passed through considerable linguistic changes before it became fixed by writing; still it must always be regarded as a language of high antiquity. It has at all events maintained many of its old forms in their original functions more faithfully than its sister languages, the oldest form of Indian not excepted. Instances of this are the difference between the present and aorist; between the imperfect and the aorist; between the perfect and pluperfect; and between the optative and conjunctive. The Doric, and especially the Aeolian dialects, are those which have remained most faithful of all the ancient Greek dialects to the original Greek language; they often show more ancient forms than the Ionian and Attic.† Modern Greek, as now spoken, has developed from ancient Greek, passing through the series of changes in sound and form which a prolonged age naturally brings to languages. It presents many gradations of dialects. The modern Greeks employ the ancient Greek alphabet. Their language is the genuine historical Greek, and endeavours are now being made to assimilate the modern written language more and more to the classical form.‡

66. (5) The Italian group. The original language is not

* In the 'Versammlung deutscher Philologen und Schulmänner' in Dessau, 1884, Prof. G. Meyer, of Graz, read a paper on the most ancient history of the Albanians, in which he maintains that the Albanian is an Indo-European language, though hard to recognise as such. See *Berliner Philologische Wochenschrift*, No. 45.

† Cf. Gustav Meyer, *Griechische Grammatik, Einleitung*, p. xii. ff.

‡ A good handbook of Modern Greek has been compiled by Messrs. Lewis and Dickson. Professor Jebb's labours in this department are also well known.

preserved; we meet with its daughters in the very earliest times, viz. O. Latin, Umbrian, and Oscan. The Messapian is Indo-European, but does not belong to the Italian family*; it appears to be connected with the Albanian. The relationship of the Etruscan is still a matter of doubt. In the course of time the Latin absorbed all the other dialects. The Latin language of literature was never spoken by the people, and remained generally speaking unchanged, but the really living Latin language as spoken by the people, the language which was never used in writing after the formation of the correct standard language, changed incessantly, as the regular law of every language demands. Irregular changes invaded the different parts of the wide territory conquered in the course of centuries by the Latin tongue. As soon as these became so marked, that Latin no longer occupied the position of a written language with regard to its own dialects, but appeared as one essentially different, the modern languages which sprang out of it began to be employed in writing as well. Hence it comes to pass that the Romance languages, which certainly were previously in existence, are not attested by any record previous to the ninth century. The Romance languages are divided into the following groups, each of which has its own peculiar phonetic laws :

- (1) An eastern one, of which the Italian, Roumanian, and the so-called Romaunsh, spoken in the Engadine, are the modern representatives.
- (2) A south-western, comprising Spanish and Portuguese.
- (3) A north-western one, of which the Provençal dialect, or *langue d'oc* (M. Lat. *Occitania*), and French, the *langue d'oïl*, are the modern representatives. (The modern written French sprang out of the dialect of the Ile-de-France, the old Duchy of Francia.)

* See G. Stier, *Kuhn's Zeitschrift*, vi., p. 142 sqq.

67. (6) The Celtic group. In this case we have no record of the language at any ancient stage. The scanty remnants of the ancient Gaulish language which we possess are due to the records of Roman and Greek writers, to inscriptions, and to coins bearing Gaulish legends. The records of the language, strictly speaking, begin with glosses due to the Irish ecclesiastics, interlinear versions, &c., and date from the eighth century or the beginning of the ninth. At this stage we find the Celtic already in a state of decay, i.e. much altered in its sounds and forms.

Of all the Celtic languages the O. Irish is the most important, and, in its wealth of forms, stands nearest to the original language. Modern Irish, the still living form of the Irish, the Gaelic spoken in the Highlands of Scotland (which differs but slightly from Irish), and the dialect of the Isle of Man (Manx), form one division of the Celtic, which is called the Goidelic or Irish division. The second division, called the Brythonic or Cymric, consists of the Cymric, spoken in Wales; the Cornish, once spoken in Cornwall, now a dead language; and the Armorican or Bas Breton, still spoken in Lower Brittany.*

68. (7) The Slavonic group. The original language is lost in this branch as in most others of the Indo-European family. But one language in this group preserves very nearly the forms of the original language, viz. the O. Bulgarian or O. Church Slavonic, which we possess in its pure form in the oldest manuscript records (dating from the eleventh century); the later MSS. and books exhibit a form much changed owing to the influence of the dialect of the editors and scribes. The later form of this language, in which it survives to this day, as the Church

* The Picts also were undoubtedly a Celtic people, but the remains of their language are so scanty that it is impossible to establish their exact position in the Celtic group.

language, is called Church Slavonic. Thus, O. Bulgarian is of all the Slavonic dialects the most important for the student of language ; it is the form which we may with tolerable confidence employ for the purposes of linguistic research, instead of the Slavonic original language. This language underwent such violent changes in the mouth of the people, that the modern Bulgarian is the most lawless of all Slavonic languages. The Russian written language is thickly set with Church Slavonic elements ; its alphabet was fixed mainly after the Church Slavonic model. Little Russian (Ruthenian or, in Austria, Russianian) is not to be regarded as a Russian dialect, but as a Slavonic dialect co-ordinate with Russian as with the other dialects of the same Slavonic group. Russian and Little Russian can be verified as far back as the eleventh century. Servian is, if not the oldest, certainly the most musical of all the Slavonic dialects. Croatian is a dialect of Servian ; Servian can be proved to have been in existence as early as the ninth century. Slovenian is the name given to the dialects spoken by the Slavonic inhabitants of Carinthia, Styria, and Carniola. We possess a record of the Slovenian dialect dating from the tenth century.

The dialects mentioned above are commonly spoken of as the south-eastern division of the Slavonic languages ; the following compose the western division :

The Polish, together with several dialects which in many respects differ from it considerably, has no records to point to earlier than the fourteenth century. The Bohemian or Czech exhibits in the Moravian, and especially in the Slovakian dialect of northern Hungary, older forms than those possessed by the Bohemian dialect properly so called, and by the present written language. It is difficult to speak decidedly about the O. Bohemian records, as the spuriousness of many of these is evident. What we possess, however, proves at all events that genuine records must have

existed, and that they were used as models whereon to create the spurious, for the language of these documents is not to be set down out of hand as counterfeit. Even granting, for the sake of argument, that many of the genuine copies may have been destroyed after being recast, or turned to account in whatever method, still we must be slow to believe that all O. Bohemian documents are to be regarded as forgeries. For instance, if the fragment we possess of an interlinear version of the Fourth Gospel is genuine, then O. Bohemian, in its oldest records, reaches back to the tenth century. Sorabian, also called Wendish (divided into Upper and Lower S.), extends, in the scanty fragments which we still possess of it, only as far back the sixteenth century. Of those Western Slavonic dialects which have died out and been replaced by German (those of the Weletes, Germ. *Wilsen*, the Obotrites, and others), commonly comprised under the name of Polabian; merely a few records have descended to us.

69. (8) The group called, from its most important representative, the Lithuanian, called also the Lettic or Baltic, is not able to exhibit records dating from further back than the last three centuries. Its principal representative is the Lithuanian language still spoken by two millions of people. Schleicher has tried to determine its dialects and distinguishes High Lithuanian (south of the Niemen) from Low Lithuanian (north of the Niemen). The first of these is now rapidly dying out. The oldest sources of the Lithuanian language are found in the middle of the sixteenth century. The O. Prussian was nearly related to the Lithuanian; its home was the stretch of coast between the Vistula and the Memel. The O. Prussian shared the fate which threatens the High Lithuanian. As early as in the second half of the seventeenth century it gave way to, and was replaced by, German. The Lettic, still spoken in Courland and Livonia, is a younger language of this family.

70. (9) The Teutonic group. A special chapter will be devoted to this group. It may, however, be remarked here that the original German language, which the Gothic most nearly resembles, can be arrived at by conjecture only.

71. The nine groups of language mentioned, then, take us back to nine original languages, which we have, where the original language has disappeared, to conjecturally reconstruct by the aid of their daughters, many of whom bear a strong resemblance to their mother. These nine original languages of the IE. family spring themselves from one original language ; they belong to one family, and show themselves to be related. The manner of the descent, however, of the different languages of this family, may, for all we know, be very different. They may one and all be daughters or granddaughters or great-granddaughters of the original language, or even partly the one and partly the other. How are we to manage, out of the numerous possibilities which present themselves, to select the only ones which have here come into play? What means do we possess for methodically conjecturing the previous history of the languages, not merely while they were as yet undivided, but in the course special to each?

72. We know two methods, and only two, of arriving at the original form of a language. In the first place, the construction of the language itself bears upon its face the evidence of its gradual growth, and thus testifies to a prehistoric time when the language was in process of formation. The second method of arriving at a knowledge of the later prehistoric vicissitudes of languages is the observation of their relationship to each other. By the appreciation of the fact that all the original IE. languages are related, we have attained to the very general and indefinite result, that they one and all proceed from one original language. A closer observation of the relations of kinship of these nine

languages will aid us to define more closely the conclusion at which we have arrived. And it will become clear to us how these nine languages proceeded from the original Indo-European language. Supposing that the nine original languages were related to each other in a degree of perfect equality ; that each diverged equally from the other, and that neither surpassed the other in antiquity ;—in this case we should have to assume that they all had an equal length of life, and that they all proceeded in the same way to develop themselves contemporaneously into nine different bodies of language. But the case does not stand thus.

73. The Eranian and Indian, e.g., display a much nearer relationship to each other than to any other of the IE. languages. We therefore rank these two families of language as the Asiatic division of the IE. group of languages ; since the oldest Indians and the oldest Eranians alike call themselves Aryans, we call the original language common to both, in other words the language whose separation into two created them, the Aryan or Asiatic division. In some respects indeed Persian is more archaic than even Vedic Sanskrit, as in its retention of the old ablative in *-at*, and the preservation of the diphthong *au*, *ao*. In any case the oldest Eranian stands very near the oldest Indian ; so that the division of the Aryan language into the Aryan pair of languages cannot have taken place till a comparatively late date.

74. In the case of the other IE. languages Schleicher proceeds to draw up a regular system, showing how in his opinion certain of the European languages are more nearly related than others, and defining the historical relation between the groups by the fidelity with which each, in his opinion, adhered to the original type. He argued that the Slavo-Lettic and Teutonic groups show a marked resemblance to each other, and preserve the type of the original language less clearly than the other languages

of the same family ; he therefore assumed that this was the division which first parted from the primitive stock ; and then the Graeco-Italo-Celtic (the S. European division) ; so that the Aryan or Asiatic group alone of all the IE. stock remained.

75. But more recent scholars have pointed out with great force that it is possible for two languages to possess many points in common without these necessarily implying an original community of life. Some languages, for instance, may agree in having lost the augment which others still possess : but it does not therefore follow that this loss necessarily took place during the common life of these languages. Again, identity of vocabulary—unless this identity is very marked, as in the case of Dutch and English for instance—cannot be held to prove necessarily a previous coexistence of those who speak the languages ; the word may have existed in other languages as well, and then have disappeared. Take, for instance, the case of ‘horse,’ for which the regular Slavonic word is *kon*. In the Russian we find a Finnish or Tartar word *loshad*,’ employed to express this notion. But we know from history that it was not until quite a recent period that the Russians came into contact with the Tartar race, and we are therefore justified in assuming that they possessed at an early period some IE. word to express the idea mentioned. Therefore the only conclusive linguistic evidence which remains to us as to the previous common life of nations is the common development of new formations. For instance, it was held until lately that the Indo-Europeans before their separation possessed one *k* only, and that this *k* separated into the two sounds of *k* and *s* (or *sz*) in the Asiatic and Slavo-Lithuanian families alike. It was again assumed that where the Asiatic families exhibited *a*, the European stock assumed *e* in common : that the *r* which characterises the middle and passive voice of Italic, as in Lat. *sparg-ier*, was likewise developed in Celtic, as in Ir. *ber-ir* (fertur), Welsh *cer-ir* (amatur), and that the *-m*

developed itself alike in the dative plural both of the Slavo-Lithuanian languages and of the Teutonic languages. Compare Got. *brôthrum* and Russ. *brat'jam*, with Lat. *fratribus*.

76. But recent scholarship has made it probable that these sounds existed in the primitive speech: that two *k*'s existed in the primitive language, one of which might be palatalised (cf. p. 58), that the sound *e* was found there also by the side of *a*, that the *r* of the middle and passive in Italic and Celtic may be connected with the *r* of the Indian *-re* and *-rate*; and that there may have been an *m*-suffix in the primitive language by the side of the *bh*-suffix. In fact there seems no reason to suppose that those who spoke the primitive language had not the command of as copious sounds as their descendants. It thus seems to follow that the correctness of Schleicher's system of grouping must be held as not proven: with the admitted exception of the members of the Asiatic group, which alike change the old *e* into *a*, and must be held as closely related.

77. The view then generally accepted at the present day, as to the primitive language of the Indo-Europeans, is that it must have developed into dialects before the separation of the different peoples composing the Indo-European stock. It seems probable that this language had existed for centuries before the separation, and therefore it must have been in a constant state of development. It needs little reflection to see that language has a constant tendency to split up into dialects, that is into branches of the same family, commonly, to some extent, intelligible to their speakers, but differing from each other in pronunciation, and in the meaning attached by the speakers of each dialect to words fundamentally the same. As each man's mind is differently constituted from that of his neighbour, it follows that each man must necessarily attach to words meanings differing from those attached to them by his fellow-men. It is

owing to this difference in men's minds that there are very few absolute synonyms in language, i.e. very few pairs of words which exactly cover the same ground ; and it would be hard to discover two men who could be found to give an identical definition of the most ordinary word. The natural tendency in language then is to produce a multiplicity of words relating to identical objects, but relating to them in different points of view. Some of these terms fall into disuse : the fittest survive ; but often with a meaning far removed from that with which they started. This natural tendency then is the first agency at work in the production of dialects.

78. The second great agency is geographical isolation. It produces isolation in the language as well ; and it is hard to conceive that in such a vast extent of country as that which our Indo-European ancestors are held to have occupied, no such isolation should have occurred. Indeed traces of differences in speech occurring in the parent language have been pointed out by recent scholars, and they have insisted with great probability that such differences are the germs of some of those which we observe in the Indo-European languages. In the course of time then these dialects, thus formed, arrange themselves into groups, which we are enabled to classify as languages : and these fall under the larger head of 'families of speech,' each of which contains numerous languages, just as each language contains numerous dialects.

79. Though it does not come strictly speaking into the scope of philology properly so called, yet we may be allowed to take a passing glance at the speakers of the original IE. language, and form some idea of the civilisation they had attained when they still spoke it. Since language forms such an important factor in nationality, that each language grows only in the domain of one single nationality, we may assume that

the primitive history of the IE. group of languages may pass for the primitive history of the IE. group of nations. One primitive nation, the Indo-European, through excessive increase of its members, or different developments of its tribes, parted into two main divisions; the same process repeated itself until the nine main divisions which we have spoken of were formed.

80. On the question of the *primitive home* of the Indo-Europeans, different theories have been formed. The form of the language of the Asiatic branch, as more original, leads us to select it as standing nearest to the original language; i.e., we are justified in assuming that the people who spoke this language has travelled least far from the cradle of the IE. primitive people, and consequently was the last to leave its original home. The position of the tribes of Lower India exhibits the Aryan stock as having driven out and replaced an older aboriginal stock, from whose language it has actually adopted foreign words and sounds into its own. The Aryan Indians thus appear as immigrants into the Lower Indian peninsula, and, as the position of the countries occupied by the tribes thus driven back shows us, they must have passed from north to south. Further, traditions point to the land round the Indus as a still earlier dwelling-place of the Aryan Indians, but this is all we can gather on this head. The Indians then had their earlier abode in the Punjaub; and after settling there, they spread into the valley of the Ganges, and further: in fact they immigrated thither from the north-west.

81. But the oldest traditions of the Eranians point to the east. The further west we find the Indo-Europeans settled, the less original are their languages: and hence we draw conclusions as to the longer process of migration and earlier separation of the populations who spoke these languages. Since then all the IE. races, with the exception of the Indians, migrated westwards, and the Aryan Indians migrated towards the south-east, we are

compelled to conclude that the home of the Indo-Europeans must have been to the east of that of the Eranians, and to the north-west of the Indians, i.e., in the Highlands of Central Asia, to the west of Belurtag and Mustag.

82. We have already seen how difficult it is in our present state of knowledge to decide definitely which tribes were the first to break off from the parent stem. Some have supposed that the ancestors of the Celtic nations were the first to hive off; referring to the violent departure taken by their language from the primitive tongue, and also to the fact that they are everywhere found in the far west of Europe, as though they had been pressed hard by other tribes. Others, like Schleicher, have assumed a period in which the Slavonians, Lithuanians, and Teutons lived together, and that they were the first to leave the parent stock. The only fact upon which all are agreed, is that the Eranians and Indians continued to dwell together after the departure of the other tribes, and that finally they separated, the Indians moving to the east, the Eranians to the west.

83. The question arises whether the countries into which the IE. race overflowed, were uninhabited, or were already occupied. As to the Indians, we know for certain that the country they occupy at present was previously occupied by alien races, especially those of Dravidian (Deccanic) origin (Telugu, Tamil, Canarese). About the Eranian branch we have no such certain information; in Europe the Basque population was pushed further and further back by the IE. tribes; possibly the Etruscans were the remnants of some such ancient race. Besides these, the Finnish-Tschudic peoples (of which the Finns, the Hungarians, the Turks are the modern representatives) seem to have occupied the north of Europe before the Indo-Europeans. (Indeed the Russians themselves believe that Moscow was till three or four centuries ago a Finnish capital.) Many tribes may have gone down before the

mighty Indo-Europeans, with their high intellectual development ; and indeed the course of history points to the fact that peoples are constantly giving way and disappearing before others, but that really new races are not formed. In any case it cannot be doubted that many peoples of different families existed side by side with the Indo-European original people.

84. We spoke of the Indo-Europeans as possessing a high intellectual development before they entered on their migrations. We are able to draw conclusions on these points by attending to the laws of the history of language. Words have a function, and a meaning : thus, if we possess the language of a people, and on comparison find that words of different sister languages tally with the words of this, we possess the range of their common views, ideas, and conceptions. For instance, if we discover that the Indians and the Germans employ a word not borrowed but originally identical, in the same function, we must assume that this word is a common inheritance which has descended from the ancient mother to both languages ; and we must assume that what this word expresses belongs to the range of the views, ideas, and conceptions common to the primitive people. This certainty becomes more absolute in proportion as the word appears in the same function in more languages. No doubt it may have easily happened that an original word was maintained in a single language only, or was entirely lost ; and certainly our knowledge has limitations of this kind. The IE. people may possibly have been richer in words and conceptions than we can prove, but not poorer. It is then this agreement of the IE. languages, which enables us to arrive at an approximate knowledge of the pitch of civilisation attained by the IE. people. Every word which is common for instance to the Slavonic, Teutonic, Aryan, &c., must have existed in the primitive language ; but this does not necessarily hold good of words

belonging to one only of the two divisions : it is possible that these took their origin after the division of the original language.

85. A few examples may illustrate what we have said. From the G. *vater*, Lat. *pater*, Gr. πατήρ, Skr. *pitâ(r)*, we are able to infer that the original IE. form must have sounded *pitar-s* in the nominative singular, and that it possessed the same function as it possesses to-day ; the word denotes originally, 'protector.' In the same way, if we compare the word for *mother*, NHG. *mutter*, OHG. *muoter*, Lat. *mater*, Gr. μήτηρ, Skr. *mâtâ(r)*, we must conclude that the word was pronounced among I.-Europeans *mâtar-s*, originally 'the creating one.' NHG. *sohn*, Got. *sunus*, Lit. *sunus*, OB. *synñ*, Skt. *sunus*, point to the fact that the IE. original people likewise spoke of *sunus* (meaning 'the begotten,') &c. The same process holds good with the other family relations, as with the words NHG. *tochter*, Skr. *duhitar*, Got. *daúhtar*; NHG. *bruder*, Got. *brôthar*; even NHG. *schwager*, Gr. ἐκυρός, Skr. *çvaçuras*, Got. *svaþhra*, and NHG. *schnur*, Lat. *nurus*. In fact the family relations* were very precisely defined, as is commonly the case among nomads, who think more of the tribe than of the community. There were words for a wife's sister (Skr. *syâlas*, cf. Gr. ἀέλιαι) and the wife of a brother (Skr. *yâtar*, Gr. εἰνάρες, Lat. *janitrices*), just as there were in OHG. for father's brother and mother's brother: cf. NHG. *oheim* and *vetter* with Lat. *avunculus* and *patruus*, and cf. AS. *fathu* and *môðrie* with Lat. *amita* and *matertera*; thus the Welsh call the mother *mam*, but the mother's sister *modryb*. The father was the 'lord' of the family, Skr. *patis*, Gr. πόσις (cf. δεσπότης 'lord') and the wife was the Skr. *patnî* or Gr. πόρνια, i.e. 'mistress.' The people were divided into clans, who held in common certain

* See Kluge, *Etymologisches Wörterbuch*, Introduction, p. xiii.

pasturage lands, but possessed houses and cattle of their own. The family was developed among the Indo-Europeans, and, as we have seen, its relations were defined, and, a point of main importance, marriage was instituted.

86. This is merely an example of the method by which we proceed to attain these results. By it we are able to arrive at the further conclusion that the primitive IE. stock believed in a simple religion, worshipping mainly the great powers of nature, such as the orbs of heaven: that they were in some degree settled, and were acquainted with at least one kind of grain; that oxen, horses, sheep, and dogs were already domesticated by them, though agriculture itself seems to have been practised on no large scale.

87. They were acquainted with the decimal system of numeration, but only as far as 999; at least, the names of the numbers in the different IE. families have a common origin up to this point, but there is no common IE. word to express 1000. For instance, the Lit. exhibits *tukstantis*, the O. Prussian *tusimtons*, O.B. *tysashta*, agreeing with Got. *thūsundi*—whereas in Gr. we find *χίλιοι*, Lesb. *χέλλιοι*, for **χέσλιοι*, agreeing with Skr. *sa-hasra*, Zend *hanzara*. The Celtic borrowed *míl* from the Latin *mille*.

88. The designations of the different parts of the body are common to most IE. languages. Thus the brain appears in Skr. as *çiras* (for **karas*), Zend *çara*, Lat. *cere-brum*, Got. *hvatrnei*, OHG. *hirni*, Scot. *harns*. A similar resemblance meets us in the words for the ear, the eyebrows, the nose, the teeth, the neck, the shoulder; and for arm, elbow, nail, knee, foot. The Deity was worshipped under the form of the bright sky. The common word to express God means 'The Shining One' Skr. *dēvas*, Lat. *deus*, *divus*, Lit. *dēvas*, preserved in the ON. plural form *tívar*. The IE. form of this word was *daivas*,

The name of the highest God is common to several languages: Skr. *dyâus* (gen. *divas*), Gr. *Zeús*, *Διός*; Lat. *Jup-iter*, *Jovis*; ON. *Týr*, gen. *Týs* (the original Teutonic form was probably **Tius*, gen. **Tivis*), originally 'The bright sky,' from the root *div*, 'to shine.' This has left a trace in the ON. *Týsdagr*, NHG. *Dienstag*, AS. *Tivesdæg*, E. *Tuesday*, as another primitive divinity, *Ausós*, Lat. *Aurora*, Teut. **Austrô*, AS. *Eastre*, has left in NHG. *Ostern*, our *Easter*. The words for night, month, and summer, seem to be an IE. inheritance, but there are not many common names for the divisions of the year or day. The personification of the phenomena and conceptions of nature—or mythology, properly so called—must, in spite of certain points of agreement between different nations, have originated at a later period, for in the oldest records of the Indian, viz. the Vedic hymns, we find these for the most part still in process of growth. The agreement is to be explained by the common stock of the conceptions of nature which underlies mythology.

A written alphabet was of course unknown. We now quit the wider domain of the IE. family, and turn to a closer study of a single group of languages which issued from the common IE. original stock in the way we have described, viz. the Teutonic.

CHAPTER IV.

ON THE TEUTONIC LANGUAGES.

89. THE following are the principal characteristics common to all the Teutonic languages, which taken together mark and assign to them their peculiar position as a separate group in the IE. family.

i.) The changes which the IE. original stock of consonants underwent in Teutonic, generally known as the first sound-shifting process (G. *lautverschiebung*), or Grimm's Law ;—the eminent German philologist Jacob Grimm, following the Danish philologist Rask, having been the first to lay down the laws of these changes. This process, though it allows of an uniform statement, must not be regarded as having sprung up uniformly, or at one time, consisting as it does of many separate changes that have on the whole occurred independently of each other. Nor is this process unique as affecting solely the Teutonic family of language ; many other languages exhibit changes of the same nature.*

90. The following consonants existed in the IE. language :

Three voiced (soft) checks—(mediæ) : *b, g, d*.

Three voiceless (hard) checks—(tenues) : *p, k, t*.

Three aspirated voiced checks—(mediæ aspiratæ) : *bh, gh, dh*.

Four spirants : *v* (= E. *w*), *s* voiced (= E. *z*), *s* voiceless, *y*.

Two liquids : *l, r*.

* The most striking analogy to the whole process is found in Armenian, where IE. *gh, bh, dh, g*, and *d* are represented by *g, b, d, k* and *t* respectively, exactly as in the Teut. languages. (See Hübschmann, *Kuhn's Zeitschrift*, xxiii., pp. 18 sqq.)

Three nasals : *n* (dental), *m* (labial), *ŋ* (guttural).

This original consonantal system appears considerably modified in the separate languages. Thus in the Teutonic group, while the spirants, liquids, and nasals remained essentially unchanged (L. *vid-ere* = Got. *vit-an* ; L. *sed-ere* = Got. *sit-an* ; L. *jug-um* = Got. *juk* ; L. *mar-e* = Got. *mar-ei* ; L. *no-men* = Got. *na-mō*), the checks are liable throughout to the following changes :

91. The IE. mediæ appear as *tenues* in the Teutonic languages.

a) IE. *b* = Teut. *p*. Very few examples of this exist, as *b* was no doubt of rare occurrence in IE., indeed its existence has altogether been doubted by some scholars. Lat. *turb-a* = Got. *thaurp* ; Gr. *σόβη* = ON. *svipa* ; Lat. *subitus* = ON. *svípa* ; and two loan-words : Lat. *cannabis* = ON. *hanpr*, E. *hemp* ; Gr. *βαίτη* = Got. *paida*.

b) Here we have in IE. to distinguish between two kinds of gutturals, one set pronounced more in the front of the mouth, yet not quite palatal, generally written *g₁*, *k₁*, *gh₁* ;—and another set pronounced at the back of the mouth, viz., the gutturals proper, written *g₂*, *k₂*, *gh₂*. These two sets suffered different changes in most IE. languages.

IE. *g₁* = Teut. *k* : Lat. *ager* = Got. *akrs* ; Gr. *γεῖομαι* = Got. *kíusa* ; Gr. *γόνυ*, Lat. *genu* = Got. *kniu*.

IE. *g₂* = Teut. *k* : Lat. *augeo* = Got. *duka* ; Skr. *gurus*, Gr. *βαρύς* = Got. *kaurus*. It is often followed by *u* in Greek, Latin, Celtic, and Teutonic, never in Aryan and Slavo-Lettic. It is then = Teut. *qu* (*kv*) : Gr. *γυνή* = Got. *quinō* ; Skr. *jānis* = Got. *quēns*, E. *queen* ; Skr. *gāṃ-ati*, Gr. *βαίν-ειν* = Got. *quim-an*.

c) IE. *d* = Teut. *t* : Lat. *vid-ere* = Got. *vit-an*.

92. The IE. *tenues* appear as voiceless spirants in anlaut, and also in inlaut if the principal accent originally preceded them ; as voiced spirants, if it followed them. This law, which was first discovered by Karl Verner (in *Kuhn's Zeitschrift*, xxiii., pp. 97 sqq.), and is

hence called Verner's Law, is best exemplified in the conjugation, where the present tense and the sing. indicative of the preterit form one group, having the principal accent on the root; the plural and dual of the preterit indicative, the optative of the preterit, and the past participle forming another group which originally had the accent on the last syllable. Cf. e.g. Skr. *vártati*, *vavárta*—*vavrtimá*, *vavrtýā́m*, *vavrtā́nds*. While in the Gothic this change in the verb is no longer recognisable, analogy and assimilation having combined to destroy the original difference; the other Teutonic languages have better preserved this original difference, some of them maintaining it even to the present day. Thus e.g. OHG. *ziuhu*, *zôh*—*zugum*, *zugi*, *zogan*; NHG. *ziehe*, but *zogen*, *zöge*, *gezogen*, and through analogy of these forms also *zog*. Thus also we find the adjective *gediegen*, which is the original form of the past participle of *gedeihen*, by the side of the modern *gediehen*, which has been formed by analogy.

We have therefore to distinguish :

1) IE. *tenuis* = Teut. voiceless spirant, when preceded by the principal accent.

a) IE. *p* = Teut. *f*: Gr. (Lesb.) *πέμπε* = Got. *fimf*; Lat. *pater* = Got. *fadar*; Gr. *πῦρ* = Got. *fur*.

b) α) IE. *k₁* = Teut. *h*, which had the value of *χ* certainly in inlaut, perhaps also in anlaut. Lat. *canis* = Got. *hunds*; Lat. *sequi* = Got. *sathvan*; Lat. *duco* = Got. *tiuha*; Skr. *çvāçuras* = Got. *svathra*; Gr. *δέκα*, Lat. *decem* = Got. *tathun*.

β) IE. *k₂* = Teut. *h*: Skr. *kravyam*, Gr. *κρέας*, Lat. *caro* = Got. *hraiv*. 2) = Teut. *hv*: Skr. *kataras*, Gr. *πότερος* = Got. *hvathar*; Skr. *kas* = Got. *hvas*.*

c) IE. *t* = Teut. *th*: Lat. *tu* = Got. *thû*.

* The *f* of *fidvôr* = Skr. *catvâras* has taken the place of original *hv* by analogy of *fimf*, just as in Greek inscriptions we find *ὀπρώ* instead of *ὀκτώ* formed by the analogy of *ἐπτά*. See Joh. Schmidt, *Kuhn's Zeitschrift*, xxv., p. 130.

2) IE. *tenuis* = Teut. voiced spirant, when followed by the principal accent. The *tenuis* was first regularly as in the instances under 1) shifted to a voiceless spirant, then the effect of the different accentuation began to work, and changed the voiceless to a voiced spirant, which is lastly often again changed to the corresponding media.

a) IE. *p* = Teut. *b*: Skr. *saptan*, Lat. *septem*, Gr. ἑπτά = Got. *sibun*.

b) IE. *k* = Teut. *g* Gr. δεκάς = Got. *tigus*; Skr. *anśas*, Lat. *uncus* = Got. (*hals*-) *agga*.

c) IE. *t* = Teut. *d*: Gr. πατήρ = Got. *fadar*; Skr. *çatām*, Lat. *centum* = Got. *hund*.

93. The IE. *mediæ aspiratæ* appear as *mediæ* in Teutonic.

a) IE. *bh* = Teut. *b*: Skr. *bharāmi*, Gr. φέρω, Lat. *fero* = Got. *batra*; Gr. φῆγος = Got. *bōka*; Gr. κεφαλή = Got. *haubith*.

b) IE. *gh* = Teut. *g*: Gr. χόρτος, Lat. *hortus* = Got. *gards*; Gr. λέχος = Got. *ligrs*.

c) IE. *dh* = Teut. *d*: Gr. θύρα = Got. *daúr*; Gr. θυγάτηρ = Got. *daúhtar*; Gr. ἔθος = Got. *sidus*.

The only exceptions to these laws of change are to be met in cases where a *tenuis* is preserved by a preceding *s*, as in *sp*, *st*, *sc*; *t* also after *h* and *f* remains unchanged: Lat. *nocti*- = Got. *nahti*-; Gr. κλεπτής = Got. *hliftus*; Gr. στείχω = Got. *steiga*.

94. A second though not so prominent feature of the Teutonic languages is their peculiar treatment of the nasals *m* and *n* and of the liquids *r* and *l* where these originally formed a separate syllable. In this case an *u* + consonant is developed. Brugman was the first to establish this law. Skr. *vrkas*, Gr. λύκος, Lat. *lupus*, OB. *vlūkñ*, Lit. *vilkas* = Got. *vulfs*, OHG. *wulf*; Skr. *gati*-, Gr. βασι-, Lat. *venti*- = Got. *ga-qumths*; Skr. *mati*-, Lat. *menti*- = Got. *ga-munds*.

95. Thirdly. The word-accent in all Teut. languages, in contrast to the other languages of the IE. group, rests on the root-syllable. By thus emphasising the syllable which conveys the meaning, the Teut. languages show a tendency to emphasise and lay stress on what may be called the logical element in language. This was not the case in the IE. language, nor is it now in any other IE. group but the Teutonic.

96. Fourthly. The treatment of terminal consonants and vowels (*auslautsgesetz*). Each language shows a preference for certain terminal sounds, and for these only, whilst many languages, like Greek, go so far as to allow only certain sounds, to the exclusion of all others, to close a word, or as Modern Italian and Old Bulgarian, where vowels only are allowed to close a word. Cf. Lat. *bonus* with It. *buono*, Lit. *vilkas* with OB. *vlūkū*. Westphal (*Kuhn* ii., p. 163 sqq.) was the first to establish these laws in the Teutonic languages. We have to distinguish between the law for the consonants and that for the vowels: the consonants were the first to undergo the effects of the law, which may be thus stated. An original group of consonants terminating a word is preserved intact only when it is closed by *s*, as in the acc. plur. *vulfans*, *balgins*, *sununs*. Where no *s* closes the word, the last sound must disappear: **batrainth* becomes *bairain*. It is the same after vowels and single consonants: *sunus*, *is*, *vulfs* (for **vulfaz*), *gasts* (for **gastiz*), but *hva* (for **hvat*) = Lat. *quod*; *brôthré* (for **brôthrâm*), &c. It was not till the completion of this process that the laws affecting the terminal vowels came into play. These are the following:

1) Terminal *-a* and *-i* disappear where they originally closed a word and also before a single consonant. Gr. *oîda* = Got. *váit*; **gastiz* becomes *gast*, **vulfaz* *vulfs*. *u* remains: *sunus*.

2) Terminal *â* is shortened to *-a*: **gibâ* becomes *giba*, **fadâr* (cf. Gr. *πατήρ*) *fadar*.

3) Terminal *-ai* is likewise shortened to *-a*: Gr. *φέρεται* = Got. *baīrada*.

4) Terminal *-ja* and *-jā* become *-i*: **kunjam* becomes *kuni*, **bandjā* *bandi*.

97. The following peculiarities are common to the Teut. languages in their inflexion.

1) The tendency to develop nominal stems in *-n*. Cf. Skr. *çvaçura-*, Gr. *ἐκυρό-*, Lat. *socero-*, Lit. *szėsžura-*, with Got. *svaīhran-*; Lat. *dinguā-* with Got. *tuggōn-*; Gr. *ῥυκο-*, Lat. *unco-*, with Got. *aggan-*.

2) The use of the adjective in three forms, a so-called strong form with pronominal inflexion, a weak form with a stem in *-n*, and an uninflected form.

3) In the conjugation we notice the loss of the augmented tenses, of the future tense and of the subjunctive proper for which the optative has to do service; the formation of a weak preterit in *-d*; a systematic development of the principle of *ablaut*; and preterito-presents after the model of *vāit* = Gr. *οἶδα*, plur. *vitum*.

98. Lastly, the Teutonic languages have also many syntactic peculiarities in common, and their vocabulary shows a striking agreement both in the development of new words to express new meanings and new ideas and in the development of new meanings from old roots.

Thus the IE. root *vert* 'to turn,' Skr. *vṛt*, Lat. *vertere*, took the new meaning of 'to become,' Got. *vairthan*, OHG. *werdan*, AS. *weorthan*, cf. Engl. 'to turn'; the IE. root *mor* 'to die,' Lat. *mori* came to mean 'murder,' Got. *maūrthr*; Lat. *sequi* 'to follow' is in Got. *saihvān* 'to see'; Gr. *σείχειν* 'to step' is Got. *steigan* 'to mount.' Again words derived from stems already in existence received special characteristic significations; such as AS. *cyning*, OHG. *kuning* 'king,' lit. 'father of a race' from AS. *cyne*, OHG. *kunni*, Got. *kuni* 'race,' 'family'; Got. *skāduns*, AS. *scyne* 'fair,'

beautiful,' ME. (Chaucer) *scheene*, from the root *skau* 'to show'; Got. *guth*, AS. *god*, OHG. *got*, from the root *ghu* 'to call upon, adore,' &c.*

99. While these peculiarities are shared by all Teutonic languages alike, and must therefore have sprung up and spread while all the Teutonic languages still formed one whole, there are others which are peculiar to one special stock of them only.

Hence we are able to distinguish two main groups of the Teutonic languages, to which, from the geographical position of the stocks by whom they were spoken, the names have been given of East-Teutonic and West-Teutonic. To the ET. belong the Gothic and Scandinavian languages, to the WT. all the other Teutonic languages, viz., the Old High German, the Low Franconian, the Old Saxon, Anglo-Saxon, and Old Frisian. Of the WT. languages again, the first three are more intimately connected and may be comprised under the name of South-West Teutonic, the Anglo-Saxon and Old Frisian thus forming a North-West Teutonic group.†

100. The following are the principal characteristics which distinguish these two groups from each other, the WT. showing, as will be observed, more modern formations in lieu of the old IE. forms preserved by the ET.

1) In the 2d. sg. pret. of the strong verbs the ET. retains the IE. inflexion in *-ta*: Got. *váist* = Skr. *véttha*, Gr. *οἶσθα*, Lat. *vidisti*. In the WT. an optative form in *-i* affixed to the lengthened stem is employed instead: OHG. *gábi* 'thou gavest,' *wári* 'thou wert,' AS. *wære* 'thou wert,' side by side with *wást*, *scealt*, *thearft*, &c.

2) The ET. retains the IE. ending *-s* (ON. *-r*) of the

* See Kluge, *Etymologisches Wörterbuch*, p. xiv.

† We have here mentioned only those stocks of whose languages we possess literary records, but it should be said that the ET. group embraced in addition the Burgundians, the Vandals, Herulians, Rugians and Skires, while to the WT. belonged the Langobards and Burgundians.

nominative of masculine nouns which has been given up by the WT. : Got. *dag-s*, ON. *dag-r*, but OHG. *tag*, AS. *dæg*.

3) In the acc. plur. of short vowel stems the WT. differs from the ET. by having adopted a new form : Got. nom. *dagōs*, acc. *dagans*, ON. nom. *dagar*, acc. *daga*, OHG. nom. and acc. *taga*, AS. nom. and acc. *dagas* ; Got. nom. *balgeis*, acc. *balgins*, ON. nom. *balgir*, acc. *balgi*, OHG. nom. and acc. *balgi*, *pelki*.

4) The declension of the comparative is different in the ET. from that in the WT.

5) The IE. neuters in *-man* are neuters in ET. while they have become masculines in WT. Got. *namō*, ON. *nafn* are neuters, OHG. *namo*, AS. *nama* masculines.

101. It is noteworthy, however, that between Gothic and ON. the relations are not throughout as close as those existing between the different languages of the WT. group. Yet Gothic and ON. have some very marked characteristics in common, e.g., the insertion of *gg* before *v* : * cf. Got. *triggus* 'true.' ON. *tryggr* (acc. *tryggvan*) with OHG. *triwa*, AS. *treove*, OP. *druwis*, m. 'belief,' *druwt* 'to believe.'†

102. The Goths and Scandinavians are by Tacitus (Germ. 44) mentioned as the most eastern Teutonic stems. They lived then on the Vistula, and to the north of it. The later history of the Goths is well known. In the migration of tribes in the fourth century, many of the Teutonic tribes were completely destroyed or at least lost their nationality. In the fifth century Angles, Saxons, Jutes, and Frisians migrate to Great Britain, the Scandinavians advance from the islands in the Baltic and take their place in Jutland. Those who remain on the continent are mainly the Alemans, Swabians,

* This insertion of *g* before *v* appears also commonly in the Brythonic branch of the Celtic languages and in the Romance languages. Cf. W. *gwynt*, E. *wind*, Lat. *ventus* ; It. *guastare*, Fr. *gâter*, Lat. *vastari*.

† See Kluge, *Beiträge zur germanischen Conjugation*, pp. 127 sqq.

Bavarians, Franks, part of the Saxons and Frisians. The disappearance of so many intervening links leaves the ET. and WT. groups in such apparently strong contrast.

103. GOTHIC.—Of all the Teutonic languages the Gothic,* speaking generally, presents the most ancient characteristics, and in fact approaches most closely to the original Teutonic language. The Gothic language enables us to draw the most trustworthy conclusions as to this original language. Of all Teutonic languages it alone still retains the Medio-Passive forms common to the Greeks, the Indians, and the Eranians, forms which the Letts and Slavs have completely lost. Again it alone has preserved in its entirety the perfect reduplication, and it alone still maintains in their least crippled form the grammatical terminations of the old language. But true as Gothic has in the main been to the primitive type, it has still lost many forms, which other German stocks, notably OHG. and ON., still possess. For instance, when it meets us it retains merely traces of the instrumental case which is still frequently found in OHG.; the perfect formed with *-s* still occurring in OHG., and especially in ON., is entirely wanting to the Gothic, a sufficient proof, among others which might be cited, that neither German nor Norse can possibly be descended from Gothic; both of these languages have retained single heirlooms, inherited from the common mother, in a greater state of perfection than the Gothic heiress-in-chief.

104. We owe our knowledge of the Gothic language to the Bible translation of the Gothic Bishop Vulfila,† who is better known by the Greek form of his name Ulfilas. He lived from 311 to 381, A.D. Besides this we possess merely some scanty fragments of the

* The proper form of the name is *Got*, not *Goth*. Pliny calls them *Guttones*, Strabo Γούτωνες, Tacitus (Medic.) *Gotones*, the 'Germania' alone having the form *Gothones*. They called themselves *Gut-thiuda*, 'the people of the Goths.'

† This is the modern Germ. *Wölfel* frequently occurring as a surname.

language. Any national epic poetry or written laws that the Goths may have possessed have been lost. The Gothic has left no issue,* as the Goths were absorbed by different foreign nations whose languages they adopted. Gothic, therefore, must be looked on as a truly dead language, while we cannot regard such languages as Greek and Latin as dead languages; these have merely suffered a transition into more modern forms. The alphabet employed by the Goths was that known as the *Runic*; this was a series of letters employed by the other German stems as well; its varieties seem to point back to one original form. This they employed until the introduction of the alphabet of Vulfila which was founded on that of the Greeks. The Runic alphabet (from *runa* 'a secret,' cf. *litterarum secreta*, Tac. Germ. 19)† was derived from that of the Romans, as is seen most clearly from the letters **R** **↑** **H** **Ƶ** (denoting the voiceless spirant like Latin *f*, not the voiced one like the Greek digamma), and **ᚠ** = R T H F S.‡ We have to distinguish two Runic alphabets, an older and longer one of twenty-four characters which is common to all Teutonic peoples, and a shorter one of sixteen characters which was employed by the Scandinavians and seems to have been in existence since about 800 A.D. This latter was afterwards again enlarged by the addition of the so-called punctuated Runes. The oldest testimony to the existence of a Runic alphabet is found in Venantius Fortunatus (about 580 A.D.), the friend of Gregory of Tours, who, writing to a friend, exhorts him to write if it be even in Runes:

‘Barbara fraxineis pingatur runa tabellis,’

where *pingere* answers to the Got. *mēljan* ‘to write,’ OHG. *mālēn* ‘to draw, to paint,’ cf. ON.**málrúnar*.

* With the sole exception of the so-called Tetraxitic Goths in the Crimea where the last traces of them and their language were discovered by the Dutch traveller Busbeck in the 16th century.

† The root still exists in the G. *raunen*, E. *to round, roundel*.

‡ See Wimmer, *Ursprung und Entwicklung der Runenschrift im Norden*.

After this the mention of Runes becomes increasingly frequent, and soon their existence is attested by the monuments themselves. Wherever the Teutons have passed we find Runic records, such as the famous Bucharest ring, the two golden horns found near Tondern in Schleswig, and many others.

105. OLD NORSE.—The oldest monuments are the Runic inscriptions written in the so-called long alphabet. They already manifest that Norse peculiarity, the change of an original voiced *s* (*sz*) into *r*, commonly called rhotacism. Thus we find *gastir*, 'guest,' on the 'Golden Horn' for an original **gastiz*, Got. *gasts*. Since the twelfth century we have a written literature, in which two dialects are distinguishable, the Norwegian and the Icelandic. Iceland had been colonised by Scandinavians since the year 874. When Norway, in 1397, was united with Denmark, Danish there became the language of the educated, whilst the Norwegian lived on in the lower classes, and, as a written literature was wanting, split up into a great many dialects. The Swedish-Danish dialect appears after the twelfth century. Not till the sixteenth century are we enabled to distinguish Swedish and Danish as separate dialects.

106. THE SAXON language, bounded by the Frisian, Franconian, and HG., can be traced through the following periods :

1) Old Saxon—1100. Beside the *Hêljang* (an alliterative poem on the Saviour) preserved in two MSS. of the ninth century, unimportant records alone are extant.

2) Middle-Low-German, 1400, has no independent literature to exhibit, though many writings remain. The HG. was, at that time, already the written language of the LG. districts.

3) New-Low-German, or *Plattdeutsch*, so called from being spoken in the *platte land* or the low country, in contradistinction to High German, *Hochdeutsch*, spoken in the mountainous parts of South Germany. It possesses a literature of a very modern date. Men like Fritz Reuter (employing the Mecklenburg dialect) and Klaus

Groth (employing the Holstein dialect) have tried to raise it to a written language. But it has long ago been superseded everywhere by High-German. In 1621 the last Low-German Bible was printed, and since then the HG. has become predominant in schools and churches, as will be seen later on.

107. THE LOW FRANCONIAN.—This was spoken on the lower Rhine. The oldest monument in it is the so-called Malberg (i.e. *mahal-berg* 'mount of justice') Gloss, i.e. Franconian vocables entered as glosses into the Salic Code of Law written in Latin. In later time the name Franconian ceases to be applied to this language, it is then called Netherlandish (Dutch) and can be traced through three periods:

- 1) Old Dutch—1150.
- 2) Middle Dutch, 1150-1500, with a rich literature, that had a great influence on MHG. literature.
- 3) New Dutch, since the time of the Reformation. We must distinguish in it between (a) the Dutch proper, (b) the Brabantian, and (c) the Vlamisch, viz. the Dutch dialect spoken in Belgium, which was not raised to the rank of a written language till the third decade of our century (by the so-called Vlamish movement).

108. THE FRISIAN.—The Frisians occupy the sea-coast from the mouth of the Rhine as far as western Schleswig, a situation which well explains the gradual decay of this language. The only documents we have of Old Frisian literature are the law codes of the twelfth to the fifteenth century which have been edited by Richthofen, *Friesische Rechtsquellen*, who is also the author of an Old Frisian Dictionary. The dialects of this language are very numerous. The three principal ones are:

- 1) The West-Fr. from the Zuydersee to the Dollart.
- 2) The East-Fr. between the Dollart and the Weser. This dialect is now dying out, and being replaced by the Plattdeutsch

(or Low Saxon). There is a *Wörterbuch der ostfries. Sprache* by ten Doornkat Koolman.

3) The North Fr. on the west coast of Schleswig and Holstein, and on the adjacent islands, Sylt, Föhr, Amrum, &c.

109. THE ANGLO-SAXON.—This name we give to the language which we find written in Great Britain, where Teutonic stocks from the North of Germany, viz. mainly Angles and Saxons, but also Jutes, Franks, and Frisians, settled as early as the middle of the fifth century. There are numerous dialects of which the West-Saxon in the W. and S., the Northumbrian and Mercian in the N., and the Kent dialects in the S.E., are the most important. The language is to be traced through two periods:

1) Old AS.—1100.

2) New AS.—1250. See R. Wülcker, Paul and Braune's *Beiträge*, i., pp. 57-88.

Nearly two centuries after the Norman conquest a process of intermixture between AS. and Norman-French has been going on, the result of which is

THE ENGLISH LANGUAGE, which may be roughly divided into the following epochs:

1250-1350—Early English.—During this period authors write in their native dialects, no standard type of English having yet been recognised.

1350-1500—Middle English.—A common literary language is gradually evolved from the Midland dialects.

Since 1500—Modern English (1500-1600—Later E.).

CHAPTER V.

THE HIGH GERMAN LANGUAGE.

110. WE now come to speak of that language of the WT. group with whose history we have to deal more particularly.

The High German language, though belonging to the WT. group, is yet divided from the other members of this group as well as from those of the ET. by a process of consonantal soundshifting which in many respects bears great similarity to that which separates all the Teut. languages from the other IE. languages. It is therefore sometimes called the second soundshifting process. This process set in about 600 A.D., originating in the mountains of South Germany, and began thence to spread southwards and northwards, affecting the languages of the Langobards, Alemans, Swabians, Bavarians, and Franks, until it gradually came to a standstill in the regions of the lower Rhine. Taking these sound-changes as a test, we call all Teutonic languages and dialects that were affected by them High German, and all those left unaffected by them we call Low German.

111. This whole soundshifting process was, however, nowhere consistently carried out. While the dentals are consistently shifted on the entire HG. territory, excepting alone in the Middle-Franconian dialect, the shifting of gutturals in anlaut and in auslaut after consonants is confined to the so-called Upper German dialects, and that of initial labials ceases to operate in the Rheno-Franconian dialect.

112. The following is a short summary of the whole process. We have to distinguish between the treatment of the consonants a) in anlaut and in in- and auslaut after consonants, and b) of consonants in in- and auslaut after vowels.

1. a) Teut. *t* changes to the so-called affricate *z*, i.e. *t* + *s*, also written (after short vowels) *tz*, and in OHG. *c*, *cz*. Got. *hairtô* = OHG. *herza* (*herz*), Lat. *planta* = OHG. *phlanza* (*pflanze*).

b) Teut. *t* changes to the hard spirant *s*, also written *sz*, *ss*, and in O. and MHG. *z*, *zs*, *zss* : AS. *hât* = OHG. *heiz* (*heiss*), AS. *wæter* = OHG. *wazar* (*wasser*).

In the combinations *ft*, *st*, *cht* (written *ht* in O. and MHG.) and *tr*, *t* is not shifted. We find in the O. Rheno-Franconian dialects orthographies like *unrehd* (*unrecht*), *gidrôsa* (*getrost*), and in the glosses of Kero *suhdic* (*süchtig*), *crefdic* (*kräftig*). This shows that the *t* was not strong enough in such combinations to enable it to undergo the change to *z*.

This shifting process of *t* has spread over the largest territory,* and does not cease to operate until we reach the Middle-Franconian dialect, where final *t* remains unchanged, so that in that district (e.g. in Cologne) we hear people saying *dat*, *et*, but *wasser*.†

2. a) Teut. *p* changes to the affricate *pf*, in OHG. also written *ph*. Instances of this in anlaut are found in loan-words only, thus : Lat. *puteus* = OHG. *phuzzi* (*pfütze*), Lat. *paraveredus* = OHG. *pferd*. ON. *tappi*, E. *tap* = OHG. *zapfo*.

b) Teut. *p* changes to *f*, between vowels *ff* : Got. *vêpn* = OHG. *wâfen*, Got. *skapjan* = OHG. *scafan*, AS. *open* = OHG. *offan*, Got. *slêpan* = OHG. *slâffan*.

* It has hence been popularly made the shibboleth of High and Low Germans, Schleicher actually proposing to call their languages the *Dat-sprache* and *Das-sprache* respectively.

† If they also say *fluss*, *floss*, &c., this is no exception to the rule, having been brought about by analogy to the oblique cases in which *t* standing in inlaut regularly changed to *ss*. *Wat*, *dat*, etc., of course had no oblique cases to affect them.

Sp remains unchanged : Got. *speiwan* = OHG. *spwītan*.

The Middle Franconian dialect again marks the boundary of this process. While initial *p*, and *p* after consonants is here left unchanged, it is shifted between vowels, e.g. *paffe* from Greek or Latin *papa* ; *dorp*, Got. *thaurp*, E. *thorp*, but *slafen*, &c. In the Rheno-Franconian dialect initial *p* is left unchanged while it is shifted in inlaut, e.g. *helphan* = Got. *hilpan* ; *werphan* = Got. *vatrpan*, but *palz* from the Lat. *palatium* is still heard.

3. a) Teut. *k* changes to the affricate *kch*, which change is, however, confined to Upper Germany alone. AS. *cild* = Alem. *chind*, AS. *cirice* = Alem. *chilihhe*.

b) Teut. *k* in inlaut changes to the long spirant *ch*, which in OHG., where *h* had the value of the modern *ch*, was written *hh*. Final *k* becomes *ch*. Got. *mikils* = OHG. *mihhil*, Got. *siuks* = OHG. *sioh* (*siech*), *siohhêr*, Got. *sôkjan* = OHG. *suohhan* (*suchen*), Got. *ik* = OHG. *ih*. *sk* remains unchanged : Got. *skáuns* = OHG. *scôni*.

While these changes of the hard checks are comparatively uniform, and therefore easily remembered, there is a great dialectal variety in the changes of the Teutonic soft checks and spirants.

4. IE. *dh*, Teut. *d* (in anlaut) and *ð* (in inlaut), is changed to *t*. Got. *daúhtar* = OHG. *tohtar*, Got. *biudan* = OHG. *beotan*. The Middle and Rheno Franconian leave it unshifted : *dohtar*, *beodan*.

5. IE. *bh*, Teut. *b* (in anlaut), and *v* (in inlaut), is variously treated by the different dialects. It is *b* in Middle Germany, while in Upper Germany it is frequently shifted to *p*, at least in anlaut. The Middle-Franconian, on the other hand, preserves even to the present day the LG. system : *bodun* (*boten*), *ergeve* (*ergebe*), *selwo* (*selbe*), *gescriven* (*geschrieben*).

6. IE. *gh*, Teut. *g* (in anlaut), and *ɣ* (in inlaut) is treated very much in the same way as Teut. *b*. It appears as *g* in Middle Germany, while it is shifted to *k* in Upper Germany.

7. Teut. *th* and *ð* becomes *d* in OHG., a change which took place by very slow degrees, and which can be traced step by step through the dialects and their various records. The Bavarian dialect was the first to accomplish this change, as is testified by its oldest record, the so-called Paris glosses (about 750 A.D.), where we find *th* but rarely. In the Alemanic, *th* prevails till about 780, since 800 A.D. *d* has everywhere taken its place. It is noteworthy that *d* first prevailed in inlaut. In the Franconian dialects *th* and *ð* remained longest, but about 1000 A.D., *d* had here likewise made good its ground. This change of *th* and *ð* to *d* is the only one that has penetrated into LG. No LG. dialects on the Continent still recognise the sound *th* or *ð*, but all have replaced it in the same way as HG., i.e. by *d*. Examples: Got. *thaur̥nus*, E. *thorn* = G. *dorn*, Du. *doorn*; AS. *hræth* (whence the E. *rath*, comparative *rather*) 'quick' = OHG. *hrad*; A.S. *thiorna* = OHG. *diorna*.

8. Teut. *f* is preserved in HG. when initial, often written *v* in O. and MHG., whilst in inlaut it is softened to *b* in the Upper German and to *v* in the Franconian dialects. Examples: Got. *fōtus* = OHG. *vuoz*; Got. *hlaifs*, AS. *hlāf*, E. *loaf* = OHG. *hleib*.

9. Teut. *h* had the value of the spirant *ch*. This was originally the case in OHG. also, as is proved by Franconian documents of the fifth and sixth century, which represent e.g. the modern *Ludwig* by *Chludowig*. In the eighth century, however, *ch* was weakened into the genuine *h*-sound, as is shown by its loss before consonants, *hwer* changing into *wer*, &c., and by its being often wrongly put in anlaut before vowels: as *hubili* (*übel*), *herda* (*erde*) for *ubili*, *erda*, or dropped, as: *elfe* for *helfe*, &c. It is the same in inlaut between vowels. Only in auslaut does it remain as a guttural spirant and is there frequently written *ch* already in OHG.

113. As a result then of the more or less complete operation of these different soundshifting processes we are able to

distinguish the following dialects in OHG.: dialects which have more or less preserved their characteristics to the present day.

1) The Upper German dialect (*Oberdeutsch*) spoken in the highlands of South Germany.

a) Alemanic :

α) High Alemanic spoken in Switzerland and the South of Baden (the *Breisgau*, *Altgau* and *Hegau*).

β) Swabian-Alemanic, spoken in Bavaria as far as the Lech, and in Württemberg.

γ) Alsatian-Alemanic.

b) Bavarian :

α) Old Bavarian, from the mountains to the Danube.

β) Bavarian of the Upper-Palatine district (*Oberpfalz*), from the Danube to the *Fichtelgebirge*.

γ) Austro-Bavarian, or the dialects of the marches, i.e. Austria, Styria and Karinthia.

2) The Franconian dialects. See W. Braune, *Zur Kenntniss des Fränkischen*, Beiträge i., pp. 1-56.

a) East Franconian, i.e. the dialect spoken in the old duchy of Franconia Orientalis. To this belonged also the Thuringian dialect. The classical place for this dialect during the OHG. period is Fulda.

b) The Rheno-Franconian, or the dialect of Franconia Rhenensis, the Palatinate and a large part of Hessen. The southernmost part of this district (around Weissenburg) has by Müllenhof been distinguished as South Franconian. In this some Alemanic characteristics are found.

a) and b) may again be comprised as Upper-Franconian, as they have characteristics in common which separate them from

c) the Middle-Franconian, the dialect spoken along the banks of the Moselle and of the Rhine from Coblenz to Düsseldorf. To

the north-west of this district we then find the Low-Franconian, which belongs as we have seen (p. 68) to the LG. dialects.

114. The border-line between High and Low German cannot be traced with anything like exactness before the thirteenth century, for records in the German language do not appear in any great number before that time. The line which marks the separation of the two languages begins north of Cologne (Low German never crossed the Rhine); it thence proceeds in a south-east direction and turns at almost a right angle towards the Harz Mountains, leaving Marburg, Frankenberg, Fritzlar, Kassel, and Heiligenstadt on HG. territory (Franconian). While this line has remained to the present day unchanged, to the east of the Harz a notable advance of High-German is apparent. While it formerly touched the Saale south of Merseburg, it now proceeds on the line of Calbe along the Elbe to Wittenburg. It thence advances in a straight line up to Slavonic territory. It is curious to note the decided tendency of the dividing-line to follow almost throughout its extent the course of rivers.*

115. The boundary of the HG. towards the East has in historical times been subject to changes depending on the advance or retreat of the Slavonic tribes. The oldest records exhibit to us the Germans as occupiers of the whole vast plain extending from the Rhine to the Memel. In the sixth century, however, Slavonic inroads into German territory from the East began, and the fullest extent to which they reached is shown by a line drawn from Kiel through Lüneburg, Uelzen, along the left banks of the Elbe and Saale, through Thuringia, and thence, along a course not yet perfectly defined, to the Adriatic Sea. Under Charlemagne, and especially under the dynasty of the Ottos, a process of Germanisation begins to set in against these Slavonic encroachments, which

* See Bernhardt, *Sprachkarte von Deutschland*, 1849.

process has never ceased to operate since the occupation of Prussia by German settlers in the thirteenth century, who reclaimed for Germany a large portion of the Slavonised district. It is noteworthy that in these eastern districts Low-German speakers represent the German element in the towns, where it was mainly fostered under the influence of the Hansa league, while the nobility and peasantry came from Middle Germany.

116. We know Old High German from numerous, and in some cases comprehensive fragments, proceeding almost exclusively from ecclesiastical sources. St. Gallen in Switzerland may specially be cited as the oldest storehouse of OHG. writings, and here is the original home of the Alemanic. But the OHG. can boast of no truly national literature ; it is essentially a literature of translations, and of interlinear renderings of Latin words in a German dress, renderings often characterised by a bold and tedious fidelity. Besides these we have collections of words or glosses ; and both these and the interlinear versions had for their aim the conversion of the people to Christianity and the education of the clergy. Even the poetry of this epoch aims almost exclusively at the instruction and confirmation of the faithful in the tenets of Christianity. The old national poetry, which had gods and heroes for its theme, in the common German alliterating (or stave-riming form), has all, down to a few fragments accidentally preserved, disappeared from High German districts. The reason of this must be sought in the fact that the domain of the OHG. was annexed to Christendom at an early epoch, and by foreign missionaries. The contrast between the old Teutonic national heathen life with the later foreign and Christian epoch is the key to the right understanding of the OHG. literature. The scanty fragments which have survived to us from the old poetry, taken in conjunction with those preserved to us more fully in Old Norse and Anglo-Saxon poetry, afford a certain proof that the first period of German national literature, or rather

of its poetry, falls in the epoch which preceded the conversion of our Old High German ancestors. We say *poetry*, because the first prose with any pretensions to a literary style makes its appearance at a later date, viz. in the New High German. A rich store of ballads on themes of gods and heroes was sung throughout the villages of the Fatherland ; those on the theme of the gods were the first to disappear, nor have they left any traces except a few mystical rimes for incantations (the so-called *Merseburger Zaubersprüche*) and a few scanty remains treating of the Creation (*Wessobrunner Gebet*) and of the end of the world (*Muspilli*) which found their way into Christian poetry. The hero-ballads held their ground longer, as was natural, for they contained little opposed to Christianity. Of these we still possess a tolerably extensive fragment in the Lay of Hildebrand and his son Hadubrand, the so-called *Hildebrandslied*, consigned to writing by two missionaries in the seventh century ; while another—the *Waltharius*—has come down to us only in a Latin versified form.

117. All the Teutonic races in the oldest period are found to employ one and the same epic metre ; a sufficient proof that the primitive Teutons were acquainted with this metre, and with the ballads of gods and heroes whose praises it undertook to express. Thus it appears that such poetry is an ancient and genuinely Teutonic heirloom. Riming poetry, which at an early period developed from the alliterative, gave proof of no remarkable capabilities in the OHG. period. Such poetry is, however, for us of great interest and importance, as showing that from the oldest alliterative poetry down to the artificial forms of the MHG. a regular and steady progress was in force. The whole of the OHG. and MHG. poetry has one common characteristic, viz., that it marks the scansion of the verses by the stress (*ictus*), i.e. the higher accent laid upon certain root-syllables, of which each verse contains a certain number. This principle is peculiar to the

Teutons, and is to be distinguished from prosodiacal or quantitative scansion of classical poetry on the one hand and from rhythm depending on the number of syllables on the other (as is the case in the poetry of the Celtic, Slavonic, and Lithuanian peoples).

118. Thus the OHG. literature as we possess it cannot be said to form any period of literature properly so called, and we must consider it merely as a period of transition. It was not until Christendom and the national life of Germany had ceased to be antagonistic and had fused with each other, that a second period of national literature, the Middle High German, succeeds to the OHG. In this we find again the old hero-ballads, but in a different form, and looked at through the medium of Christianity. The old national heathen element is however still in the background, and reveals itself by glimpses to the historical eye. Accordingly, the High-German literature may be said to fall, roughly speaking, into three periods: (1) the OHG.—entirely lost, excepting in the case of a few fragments; (2) the MHG. of the thirteenth century; and (3) the NHG. It follows that the OHG. literature possesses mainly a philological value, and belongs only to a limited extent to the department of German national literature.

119. To return to the language itself. We are able to divide the HG. language roughly into the following three periods:

- 1) OHG. which we know since the seventh century.
- 2) MHG. from 1100 to 1400.
- 3) NHG. from 1400.

The transition of OHG. to MHG. is marked by a general weakening of the vowels which follow the stem-syllable into a monotonous *e*. The vowels of the stem-syllables remain in MHG. practically the same as in OHG. (they experience no essential change till the NHG. era), and the same remark applies to the consonants. As long as such forms as *gibu*, *gēban*, *fiscum*, *blindaz*, *blindōno*, &c., were in use, we call the language

OHG.; when these forms have fully disappeared and are replaced by *gibe* (NHG. *gebe*), *vischen* (dat. pl.), *blindez* (NHG. *blindes*, neut. sg.), *blinden* (gen. pl.), we may consider that OHG. has disappeared and is replaced by MHG. The period of transition is not sharply marked: in OHG. we find occasional forms with *-e*, just as in MHG. we find that all the full vowels of the final syllables have not yet been weakened into *-e*.

120. No common written language was evolved during this period. The attempt of Müllenhoff to show that the Rheno-Franconian dialect* occupied the position of an official language at the Carolingian court must be regarded as a failure. Neither can we suppose MHG. ever to have attained to the national influence and importance of a common written language.† Indeed it was formerly the general opinion that there existed a common MHG. language which was employed by all the poets alike. This language was considered to have been spoken at the several German courts, and was hence called the *hofsprache*. H. Paul in his pamphlet *Gab es eine mittelhochdeutsche schriftsprache?* was the first to investigate the accuracy of this view, and he arrives at the conclusion that no such language actually existed, no dialect having any recognised superiority over another, but that every author of the MHG. period wrote in his own dialect; while he explains the fact that in MHG. literature the dialectical varieties are not so manifest as in the fourteenth and fifteenth centuries by assuming that these varieties were at that period not yet so fully developed as later on.

121. At this period a H.G. dialect or rather group of dialects comes into importance to which the name of Middle-German has

* In this dialect the so-called *Ludwigslied* (celebrating the victory of King Louis the Third at Sancourt in 881) and the *Strassburg Oaths* (842) were composed.

† The fact must not be lost sight of that at that time literature was composed not so much for perusal as for recitation.

been given, properly speaking Middle Middle-German, viz. the language of Middle Germany during the MHG. period. This group, whose importance in the history of the German language Pfeiffer was the first to point out, embraces the following dialects:

a) West Middle German, comprising all the Franconian dialects (as far as they are not LG.) and those of Hesse.

b) East Middle German, comprising the dialects of Thuringia, Upper Saxony and Silesia, thus spoken almost entirely on ground formerly occupied by Slavonic peoples.

122. MG. thus standing as it does geographically and linguistically between MHG. proper (viz. the dialects of Bavaria and Alemanian) and LG., was in the course of time to become the main source of the German national language, much as in England the Midland dialects are those that have contributed most to the English national language. It is in the MG. dialects that we see many of those peculiarities first spring up which characterise the NHG. written language. The principal of those characteristics which mark the MG. dialects equally with the NHG. written language are the following:

1. The diphthongs *ie*, *uo*, and *iie* have been contracted into the long vowels *î* (which however in NHG. continues to be written *ie*), *û*, *ü*: MHG. *ziegel*, MG. and NHG. *zîgel*, not different from the *î* in *sîn*. MHG. *muot*, MG. and NHG. *mât*, like *hûs*. MHG. *müede*, MG. and NHG. *miide*.

2) In MG. as in NHG. long vowels before double consonants are shortened. MHG. *brâhte*, *lêrche*, *Gêrtrût* = MG. and NHG. *brachte*, *lerche*, *Gertrut*.

3) The disappearance of the original difference between *ë* (approaching the *a* sound) and *e* (approaching the *i* sound) in accented syllables, as carried out in NHG., is first recognisable in the MG. dialects.

4) Thus also the consonants of MG. are essentially those of

NHG., the soundshifting process being carried out practically in the same way in the NHG. *schriftsprache* as in the East Franconian dialect.

5) The lengthening of short accented syllables found in NHG. can be traced in MG. as early as the thirteenth century.* This is the all-prevailing difference between MHG. and NHG. The stress renders the syllable on which it falls long, or rather we ought to say the stress is now the only factor which comes into play; for the sharply marked distinction between long and short has disappeared. Thus a quantity of original differentiations disappears: MHG. *maln* 'to grind' and MHG. *mālen* 'to paint' have both become *mālen* in MG. and NHG., MHG. *tor* 'a gate' and *tôr* 'a fool' in the same way *tôr*. MHG. *nēme* and *nēme* are now represented by *nehme* and *nähme* respectively.

123. Beside such linguistic advantages as MG., owing to its central position between the HG. and LG. territory enjoyed, other factors combined to make it the basis of the national language of Germany. This was brought about through the mighty influence exercised by the Reformation on the whole national life of Germany, which took its rise, as is well known, from Middle Germany, and found its representative interpreter in the person of Luther.

124. On the whole at the end of the fifteenth century one may say that circumstances were favourable for the formation of a common German speech based on the MG. There were, however, two great obstacles to the realisation of this tendency. The first of these was that Germany could boast of no one centre of intellectual life which could claim to dominate the rest of the country, in the same way as Paris could dictate to France, London to England, and even Florence to Italy. Germany could indeed point to twelve or fifteen towns which stood much upon an equality with each other,

* This principle is still at work, and may be observed in such occasional pronunciations as *ā'ngenehm*, *ū'nangenehm*.

but none of which could claim to occupy the position of Germany's intellectual capital. The second of these obstacles was the Humanistic movement of the fifteenth century, which invested Latin with a peculiar sanctity, and saw in that language the only possible means of communication between the *litterati* of all countries. As the tendency to form a common German language was patriotic, so was the Humanistic movement essentially cosmopolitan. The most undoubted patriots employed Latin in their writings and in their conversation: men like Ulrich von Hutten, Reuchlin, and Pirkheimer. Nor, indeed, were the existing books written in German, such as Sebastian Brant's *Narrenschiff* or Murner's *Eulenspiegel*, read as widely and with such gusto as Erasmus' *Encomium Moriae*, or the *Epistolae Obscurorum Virorum*, or the *Facetiae* of Rebel.

125. The one man whom character, genius, and circumstances alike placed in a position to vanquish these obstacles was Luther. In the first place he was a peasant by birth, and as such understood the real thoughts of the majority of his countrymen far more truly than had he sprung from the nobility, to whom the idea of a state, as Luther understood it, would have been simply unintelligible.³ This circumstance of his birth also gave him a command of a store of simple and quaint expressions, which enabled him to explain his meaning forcibly and clearly to hearers whom a more elaborate diction would merely have puzzled. His restless life brought him into contact with all sorts and conditions of men, from whom his natural receptivity must have enabled him to learn much. In the next place, Luther had the singular fortune to have arrested the attention of his fellow-countrymen by his deeds on their behalf, before he actually became their prophet by his voice and his writings.

126. Not the least favourable circumstance, however, for Luther as the founder of the Modern German language was the fact that he

was born in Central Germany and spoke a Middle German dialect. His works again were essentially popular, that is to say they were intended to be read by all, high and low alike. And as a matter of fact they were so read. It was of course essential that in order to address the whole German nation he should employ a language which should be as widely understood as possible. That he set to work with the greatest deliberation and with the full consciousness of the magnitude of the task which he had imposed on himself may be gathered from his own words (*Tischreden* ch. 69): "I employ in German no special (*gewisse, sonderliche, eigne*) form of language, but make use of the common German language, so that both High and Low Germans alike can understand me. I follow the language of the Saxon Chancery, which all the princes and kings in Germany take as their model; all the imperial cities and all the courts of our princes write according to the Chancery of the Saxons and of our Prince; hence the language which I employ is the most common German language." From these words we gather that Luther follows a given and distinct model: a model already adopted as such in certain higher circles, though even this he does not follow in a servile way, nor in every point. While he rejects on the one hand all merely local varieties and peculiarities (*mundarten*) he yet draws unhesitatingly and freely on the living dialects of his native Middle Germany, and of these he possessed a marvellous personal knowledge. Hence, generally speaking, we may affirm that Luther drew mainly upon two sources, (1) the *Kanzleisprache* or language of the Saxon Chancery and (2) Middle German; and these he employed so as to make them reciprocally correct each other's deficiencies. He was an eclectic in his use of both.

127. The *Kanzleisprache* of which we have spoken, or language of the Saxon Chancery, is to be traced back to that of the Bohemian Chancery. It was in Bohemia that this curious combination of

Austro-Bavarian with Middle German vocalism* so peculiar to NHG. actually originated; in Bohemia, where Germans were foreigners and appear only sporadically. From Bohemia this language of the Kanzlei spread farther over Germany; we find it in Silesia and in Saxony in the Lausitz. The Emperor Maximilian and the Elector Frederick the Wise sought, with the aid of the other Electors, to spread and establish it, and to this end made a regular propaganda. Nor were its encroachments limited to Upper Germany, but we see it making its way even to Low German territory, and find it at home in the Netherlands in the fifteenth century. It was, of course, an artificial dialect only, and we find that even the Emperor Maximilian in his private correspondence employed his own Austro-Styrian dialect.†

128. The chief works which made Luther's reputation and aided to form the modern German written language, are his translation of the Bible, completed in 1531, his lyrical poems and religious songs (*Geistliche Lieder*), and his numerous pamphlets (*Flugschriften*).

He was recognised even during his lifetime as an authority on language. Thus the grammarian Sebastian Frangk, in his grammar published in 1531, called "*Teutscher Sprache Art und Eigenschaft*," who is the first to draw a sharp distinction between dialects and a written language, mentions as the best types of the latter "*Kaiser Maximilian's Kanzlei und Luther's Schreiben*."

129. We have seen that one of the great obstacles to the formation of the German language was the Humanistic movement, and the desire among learned men to create out of Latin one

* The Austrian dialect has turned *i* and *u* into *ei* and *au*, and brought these sounds more nearly to coincide with those of the genuine diphthongs *ei* and *ou*, sounds essentially different from these. No German dialect e.g. can be found which confuses *mein* with *stein* (MHG. *min—stein*, cf. E. *mine—stone*) or *haus* with *auch* (MHG. *hūs—ouh*, cf. E. *house—eke*). The written language alone confuses these sounds.

† Cf. E. Wülcker, *Ueber die Entstehung der Kursächsischen Kanzleisprache*.

universal language of literature. And we saw that the other great difficulty with which the young language had to cope was the want of a central town of power enough to dictate intellectual laws to the rest of the empire. Had the Germans at this epoch received a ruler at once masterful and German-hearted enough to apply himself to the task of unifying the German language, the difficulty with which Luther set himself to grapple would have been rendered indefinitely lighter. But it was not so to be. The process of what the Germans call *verwälschung*—the introduction into Germany of non-German elements—was going on apace when Charles V. was elected Roman emperor in the year 1519. His election was welcomed even by thoughtful men and good patriots like Luther and Ulrich von Hutten as a heaven-sent remedy to heal the times which the yearning for political freedom had put out of joint. But, unfortunately, Charles V. was so far from being a good German that he was the quintessence of cosmopolitanism. French was his mother tongue, and indeed one hundred and fifty years before Richelieu French had become the European State language. Next to French he loved Spanish, and this was the favourite language of his brother Ferdinand. Charles's own boast was that he spoke German only to his horse, but it seems questionable if that animal, however intelligent, could have been much the wiser for the broken jargon which the Emperor fondly fancied to be the despised German. He employed French also in his State correspondence, as far as depended on himself to do, though German was the official language in which the office of the Reichskanzler and the officials of the empire were bound to correspond.

130. But in our review of the agencies which militated against the acceptance of a written language such as that which Luther aimed at, we must not leave out of sight the opposition of those parts of the German-speaking countries which fancied that their own claims to the possession of such were irresistible. Of these the

most formidable opponent was Switzerland, a country which had practically achieved its independence by its success against the Emperor Maximilian in 1500, after which its cantons were declared free from the jurisdiction of the Imperial Chamber and from all contributions imposed by the Diet. Religious motives were in their case not less potent than political, and what is more, the *amour propre* of the Swiss prompted them to the belief that they were already in the possession of the purest form of Hoch Deutsch, or *Hochtiitsch* as they call it.

131. The Low-German speaking population, again, offered a decided opposition to Luther's *schriftsprache*. The language which in 1498 had produced the *Reineke Vos*, and in 1499 the first edition of the *Cronica von der hilliger stat Coellen* was not likely at once to give up its claim to provide a general language for the territory where it was spoken. But in this case it was the Reformation which decided the result. The spirit of the modern age which had now begun was linguistically bound up with the High-German language. And thus it happened, that although at first most of Luther's works were under his own eyes and by the aid of his North-German "adlatus" Bugenhagen, translated into a kind of Low-German common language, and though many corporations, &c., continued to employ Low-German in their official documents, yet it was merely a question of time when the Low-German should for every purpose of literary communication be replaced by High-German. It was quite significant as a guide to Germany's linguistic future that the most talented linguistic author of his time, Thomas Kantzow (born in Stralsund), translated his great history of Pomerania, originally written in Low-German, into High-German, and himself edited it in this language. Thus we may safely say that by the end of the sixteenth century, Luther's High-German language had actually become, or was at least in a fair way to become, the common literary language of all Germany.

132 We have already seen the great dangers to which the purity of the German language was exposed from *verwälschung*. We have seen how powerfully the Humanistic movement with its Neo-Latin classicism counteracted the creation of a *schriftsprache* at an earlier period. We have also seen how the accident of the election of Charles V. as emperor ranged the French and Spanish of the courts as an ally of the Latin as against German. To this must be added the influence of the French Calvinists, who combined the zeal of reformers with the intelligence of men who had thought and suffered for a cause, and who deemed their view of the future of civilisation bound up with their own language.

133. The South German courts were veritable polyglots—Spanish, French, Italian were indifferently at home there. The proverb "*es kommt mir etwas spanisch vor*" in the sense of "it sounds foreign" originated at this period. In Königsberg, again, Polish was the court language, and in North Germany English was almost as fashionable as was French in the South, partly owing to the influence of the English comedians, who played in both English and German, while Dutch was only second in estimation to English. It is true that all these languages combined were not strong enough to oust German from its native soil; but if they could not uproot it they at least could mar its purity and disfigure its form. Their baneful influence was strongly felt. There is but one voice among all good Germans as to the harsh treatment to which their language was subjected.

134. The man who came to the aid of the German language in its confusion and helplessness was Opitz, who rightly discerned that in order to restore the German language to its proper position a regeneration in its poetry must be effected. He applied himself to his task with great deliberation and great self-confidence. He was only twenty years old when he ventured to advertise himself in his *Aristarchus sive de contemptu linguae Teutonicae* (published in 1617)

as the saviour of the German language. He followed up this in 1624 by his *Buch von der deutschen Poeterei*. His greatest merit was the discovery of the German (and generally speaking of the Teutonic) law of *metric*, which he saw rightly observed by the Dutch, from whom he took his ideas upon it. The law referred to is simply that in German poetry word-accent must be brought into harmony with verse-accent. In establishing his theory of the part played by accent in German poetry, Opitz simply and clearly pointed out the main characteristic of all Teutonic poetry, which distinguishes it from the poetry of other stocks (see p. 77). The real facts had been overlooked or given up by the poets of his time, and accent, ever since the decay of MHG. poetry, had been discarded in favour of a slavish imitation of the prosodial metre of the classics, a system utterly alien to the spirit of the Teutonic languages.

135. The seventeenth century was, as far as the German language went, a season of restless creative energy. Societies were called into being, having for their end the cultivation of a pure and general German language, after the example of the *Accademia della Crusca* which had been founded in Florence, with a similar object, and other Italian academies of the cinquecento. The highest circles in Germany patronised these societies. The first and most important of these societies was *Die fruchtbringende Gesellschaft* founded in 1617 A.D. by the Prince Ludwig von Köthen. This society reckoned eight hundred members, among whom were numbered the leading *litterati* of those days, including Opitz himself; Moscherosch, author of the satirical novel "*Geschichte Philanders von Sittewald*"; Johann Rist, a lyrical poet of Holstein; Philipp von Zesen; Neumark; Harsdörfer, author of the notorious "*Nürnberg Trichter*"; Logau, an epigrammatic author; and Andreas Gryphius, the father of German dramatic poetry. It is a significant fact that these societies contained only

twenty Roman Catholics, and in spite of the fact that through the thirty years' war one half of Germany was again drawn back to Catholicism, all the German literature from this period forward was Protestant. The great question and aim of these and similar societies was where to find the real *Hochdeutsch* in its purest form? They answered this question by the assumption that it was to be found in the German of the educated classes in the large cities of Dresden, Leipzig, Merseburg, and Wittenburg.

136. The weak side of these reforming societies was their over-proneness to indulge the puristic tendency which animated their efforts. The name of Zesen has been identified with these and with similar attempts. He went so far as to attempt to bring in *zeugemutter* for the Romance *natur*; while for *eidechse* he seriously proposed to substitute *sternbalg*, as Latin *stellio* was derived from *stella*. In a similar spirit of exaggeration he suggested *Hammelgötze* as the equivalent of Jupiter Hammon, while *Amor* was to appear as *der verschalkte kleine Fräuhold!* The mistaken efforts of this school even led them to offend against grammar: thus Zesen and others affected to write *warden* instead of *wurden*, as the plural of *ward*.

137. These efforts after purity were, as has been said, entirely well-meant, though the course they took was perverse, exaggerated, and unscientific. But with Leibniz began a new era, for he it was who pointed out a more rational and scientific way which German must pursue in order to meet the requirements of the advancing civilization of the age. His great name must ever be mentioned with gratitude by those who bear in mind the crisis which German had scarcely tided over in the Humanistic movement. The educational efforts of the reformers generally now began to bear fruit, and Latin began more and more to be recognised and taught as a dead language, instead of one which might be successfully resuscitated

as the language of a particular guild or class. German now became the language of teaching in schools; the Latin *Gelehrten-schule* still existed, but the German *Volksschule* stood by its side and flourished. Among the names of the lesser champions of the German language at this period must be cited that of Balthasar Schuppe, but the greatest name is that of Leibniz. In the year 1679 he wrote his treatise *Ermahnung an die Teutsche ihren Verstand und Sprache besser zu üben*. It is remarkable that this was not published till 1846. In the year 1677 he wrote his *Unvorgreifliche Gedanken betreffend die Ausübung und Verbesserung der deutschen Sprache*, which was not published till 1717. Opitz had seen and bewailed that the one thing wanting to Germany for the development of her language was an intellectual centre. Indeed, Paris was the real intellectual capital of Germany, "*die zier der städte, die schule der leutseligkeit, die mutter der guten sitten bei der insul der Seine*," as Opitz himself describes it. Still, as a consolation for this want, smaller local centres of German culture and intellect were gradually created, and when once the object was achieved of creating a common German language and literature, the existence of the smaller residencies and of local universities has proved favourable to the expansion of learning throughout the German States.

138. When then the German language had once got a firm hold of the universities and schools throughout Germany, it ran no further risk of being dislodged in a country where instruction was so valued by the people of the nation. But the main factor in the production of the linguistic unity of Germany was the outburst of national literature which falls in the middle of the last century, and forms the most striking epoch in German national life.

APPENDIX.

ON POPULAR AND FORGOTTEN ETYMOLOGIES.

LANGUAGE, as we have seen, is constantly developing fresh sounds and fresh significations. We have also seen that this process would in no long time cause language to become absolutely unintelligible and useless as a means of communication were it not for certain tendencies which work in the direction of unity, and produce a reaction against the tendency to linguistic change. One of the several ways in which this simplification and reaction manifests itself is in the identification of forms which have come to resemble each other accidentally in signification and in sound. Such is the explanation of many cases of so-called popular etymology. For instance *sündflut* is popularly believed to be the *Sin-flood*, and to explain itself, whereas it really stands for *sin-vluot*; the *sin* (Eng. *syne*) being an OHG. word signifying 'large,' 'general,' 'perpetual,' found in *sin-grün*, and in the Latin *sem-per*, Got. *sin-teins*, AS. *symble*, OHG. *simblum*. *Einöde* appears in MHG. as *einäte*; where the last two syllables represent OHG. *-ôti*, a derivative suffix, but have been connected with *öde*. *Beispiel*, the MHG. *bîspel*, properly 'a proverb,' really represents the O. German *spell*, 'an artistic prose composition' (cf. the English *gospel* for *god-spel*); but has become confused with *spiel*,

found in the English game of *spillikins*. *Ohnmacht* really represents the OHG. and MHG. *â-maht*; the prefix *â* (from the older *â*) had lost its significance, and the *ohn* depends on the attempt to explain it by *ohne*. *Zu guter letzt* should really be *zu guter letz*; *letz* (connected with English 'let' in the sense of 'to retard') signifying 'a farewell,' so that the expression really means 'as a good farewell'; but the word *letz* has become confused with *letzt* 'last.' *Seltsam* is formed by conventional analogy to take the place of the adjective *sëltsâni*, MHG. *sëltsâne*, which comes from *selten*. Other such instances are *sucht*, which really comes from the MHG. and OHG. *suht* (Got. *sâuhts*; E. *sick-ness*) and has nothing to do with *suchen* (Got. *sôkjan*) 'to seek.' In NHG. there are however many words compounded with *sucht*, such as *wassersucht*,* *mondsucht*, *ehrsucht*, *gelbsucht*, *eifersucht*, *tobsucht*, *schwindsucht*, and *sehnsucht*, which popular feeling regards as 'a yearning for water, for the moon, for honour,' &c. *Schwierig* comes from the MHG. *swiric*, and means strictly 'full of boils' (*schwäre*); but the NHG. instinct of language has connected it with *schwer* and modified its meaning accordingly. Cf. the unreal connection between *sorrow* and *sorry*; *sorrow* is really connected with G. *sorge*, and *sorry* is AS. *sârig*, an adjective from *sâr*, E. *sore*. *Wahnwitz*, *wahnsinn*, *wahnschaffen* are referred to *wahn*, with which they have really no connection. *Wahnsinn* seems to have been compounded upon the model of *wahnwitz*, which itself depends on the MHG. adjective *wanwitze*, OHG. *wanawizzi*, 'wanting understanding.' Cf. E. *wan* in *wanhope*, 'despair.' *Leumund* is from the MHG. *liumunt* 'reputation'; the word is a compound from *hliu*, a root signifying 'hearing,' from which we have Got. *hliuma* 'hearing'; -*munda* is a derivative suffix answering to the Greek -*μαρ*- and the Latin -*mento*- in *co-gno-mentum*. Popular

* In OHG. *wazar-chalp* = water-calf; see *Grimm's Teutonic Mythology*, translated by Stallybrass, p. 1158.

instinct would however connect the word with *leute* 'people' and *mund* 'mouth.' In the same way *vormund* is popularly supposed to be connected with *mund*, 'a mouth,' whereas it really represents the MHG. *munt*, possibly connected with Lat. *manus*, and signifies 'hand,' 'protection.' *Friedhof* is properly not connected with *friede*, 'peace,' but means an *eingefriedigter ort*, MHG. *vride*, in the same signification. *Verweisen* has nothing to do with *weisen*, but etymologically represents the MHG. *verwîsen*, 'to punish.' *Beschwichtigen* is not connected with *schweigen*, but is the representative of an older HG. *swiften*, 'to make quiet,' *cht* standing for older *ft*. Popular etymology explains *heuschrecke*, 'a grasshopper,' as 'the terror of the hay,' and connects it with *schrecken*: it is really a compound of the now obsolete but once good MHG. word *schricken*, 'to spring or leap'; so that *heuschrecke* means strictly speaking 'the hay-leaper.'

The word *beichte*, 'confession,' comes from the MHG. *bîht*, itself a contraction for *bijht*; the word is a regular verbal noun formed from OHG. *bi-jēhan*, 'to affirm.' The MHG. *geruochen*, OHG. *geruochan*, 'to take care of,' 'vouchsafe,' AS. *reccan*, whence English *to reckon*, has passed into the form *geruhen*, because it was identified with *ruhen* 'to rest,' with which it has really no connection.

Beifuss, the plant *artemisia* (mugwort), represents the OHG. and MHG. *bîbôz*; it is formed from *bôzan* = E. *beat*, like *anabôz*, NHG. *amboss*, and should properly have the form *beiboss*; its proper meaning would then be = *beischlag* (by-blow).^{*} Similarly *pyrethrum* is changed into *bertram*; *widertön* (*adiantum*, maidenhair) formed with the past part. of *tuon*, 'to do,' into *widerton* and *widertod*. A legend concerning its miraculous healing powers attached itself to the word. The German *wegebreit* (broad) appears in E. as *way-bread*.

The people in Bavaria and other parts of S. Germany call the

^{*} See *Grimm Teutonic Mythology*, translated by Stallybrass, vol. iii., p. 1211.

Roman fortifications *pfalgraben*, which they believe to be connected with *pfahl*, 'a stake'; but these seem really to owe their name to *phol*, 'the boar,' the devil's animal, connected with the belief in *devil's dykes*. *Weissagen*, MHG. *wīssagen*, is not related to *sagen*, but comes from the OHG. *wīzago*, 'prophet.' *Hagestolz* represents an older form *hagestalt*, OHG. *hagustalt*, properly 'hedge-proprietor,' cf. Germ. *hag*, and Got. *staldan*, 'to possess'; it is explained by Kluge s.v. as a WG. legal term in existence before the Anglo-Saxons crossed to England, as is shown by AS. *hægsteald*. The eldest son, according to the OHG. right of primogeniture, inherited the *hof*; the other brothers merely a small piece of land adjacent called the *hag*, E. *haw*; so that the word means properly 'the small proprietor,' and the development of meaning is similar to that seen in Med. Lat. *baccalaureus*, Fr. *bachelier*, E. *bachelor* (*baccalarius*, a farm-servant).

Other instances of words which have been falsely connected with others are *abdecker* (a skinner), a popular corruption of *apotheker* 'an apothecary'; *abseite*, 'off-side,' the wing of a building, from *absida*, 'apsis, an apse.'

Bauchgrimmen, 'the colic,' connected with *grimmig*, 'painful'; really from *grimmen*, 'to clutch or gripe.'

Baum-wolle, 'cotton,' not 'tree-wool,' but a corruption of the Latin *bombycinum*.

Dienstag is not the day of service (*dienst*), but a corrupted form of MG. *diestag*, *Tiu's* day.

Ebenholz is not 'the even wood,' but a derivative from the Latin *ebenus*, Gk. ἔβενος.

Eichhorn, not 'the animal which frequents the oak' (*eiche*), but probably a popular corruption of the Romance word *écureil*.

Erlkönig, well-known from Goethe's famous poem, is the Danish *Ellekong*, where *elle* has been taken to mean 'alder,' but here means 'fairy.'

Feld-stuhl, 'a folding chair' is not a 'field chair,' but a folding stool (*falten*, to fold).

Griffel, a slate pencil, not from *greifen* 'to clasp,' but from Latin *graphium*.

Hänge-matte, not 'a hanging mat,' but a corruption of *hammock* from a native American word *hamaca*.

Lanzknecht, 'not a soldier with a lance (*lanze*),' but a soldier in the service of the lord of the manor (*landesknecht*).

Murmeltier, not the 'growling beast,' the marmot, which, as a matter of fact, whistles, but properly *murem montis*, OHG. *murmunti*, Fr. *marmotte*, It. *marmotta*.

Pantominen, not the play where all is gesture (*miencen*), but from Lat. *minus*.

Pedell, not from *pes*, a foot-messenger, but latinised from MHG. *bitel*, from *biten* to bid. Cf. NHG. *büttel*, E. *beadle*.

Petschaft, not from *schaft*, but from the Bohemian, *pečet*, 'to write.'

Pickelhaube has nothing to do with *pickel* 'a spike,' but is from *beckelhaube* (*beckel* or *becken*, 'a basin'), Med. Lat. *bacinetum*.

Rohrdommel, 'a bittern,' not 'the reed-bird,' but a corruption of OHG. *horotumil* (from *hor*, 'mire,' and *tummeln*).

Schleuse, 'a sluice,' not connected with *schlieszen*, but from Low Latin *exclusa*, Fr. *écluse*.

Windhund, not a dog as swift as the wind, or scenting the wind, but the MHG. *wint* meant the dog itself, and the compound *windhund* contains a pleonastic addition of the species to the genus, like *maulesel* and *walfisch*. Curiously enough the E. word *greyhound* itself is also similarly compounded, cf. the Norse word *grey*, a dog.

Besides the words to which popular etymology affixes false derivations, there are a great number whose origin is altogether forgotten. Who thinks of *heiland* as the participle of *heilen*? or understands that *karwoche*, and *karfreitag* contain an OHG. *chara*, grief, mourning? *Kurfürst* comes from *küren* 'to choose,'

willkür; *nachbar* stands for the more correct dialectical form *nachber*, and is a shortened form of *nachbauer*, *nachgebauer*, OHG. *nâhgibûr*, 'the near-dweller,' compounded of *nâh* (E. *nigh*) and *gebûr*, *bauer* (E. *boor*), formed from *bauen*; *grummet* (from *gruon-mât*, E. *green-math*); *adler* again is not felt to be a compound from *edler aar*. *Hübsch*, MHG. *hübesch*, is properly *höfisch* 'courteous' and has undergone a change similar to that seen in *urbanus*. *Besser* is connected with *busse*, 'improvement,' the radical meaning of *usefulness* being common to both; the idea of interest occurs previous to the ethical idea. *Angst* is connected with *enge*; *de-mut* with *dienst* and *dirne*; *diu* is used in the masculine as a 'servant boy,' in the feminine as 'maid'; from the same stem is the OHG. *dionra* for *diuwarna*, MHG. *dierne*: to this root must likewise be traced *dienen*, *dienst*, OHG. *dio-nôn*, *dio-nôst*, which must be traced back to *diu* above, together with *demut*, OHG. *dio-muote*, 'readiness to serve,' 'humiliation.' *Gespenst*, *widerspenstig*, and *abspenstig* are all connected with the OHG. *spanan* 'to entice' (cf. Gk. *σπᾶω* ?); so that *gespenst* meant originally merely 'cajoling,' or 'enticing,' and has been specialised into its meaning of 'ghost,' much as this very word *ghost* has been specialised from a Teutonic root *gis*, meaning 'to terrify.' From an entirely different root comes the *span* in *spanferkel*, 'a sucking-pig,' a diminutive from *spenvarch* from MHG. *spen* 'breast'; *gespan* is properly 'milk-brother,' 'foster-brother.' *Sehr* and *unversehrt* are connected; the MHG. *sêre* meant 'painfully,' cf. the Gothic substantive *sdîr*, English *sore*: but these connexions are forgotten. Even the relationship between such words as *fahren* and *erfahren*, *kommen* and *vollkommen* (properly 'come full,' come to fulness or perfection), and that between *arg* and *ärgern* (English *arch* from AS. *earg* 'idle'), requires some reflection before it is obvious. Again in the case of genuine German Christian names, such as *Friedrich*

('the powerful one in peace,' OHG. *rîhhi* 'powerful'), *Dietrich* (OHG. *diot*, MHG. *diet*, 'people,' Gothic *Thiudareiks*, Lat. *Theodericus*, 'prince of the people,' Δημοκράτης), *Heinrich* (for *Heimrîch* = 'powerful in the home'), *Konrad* (*Kuonrât* = 'of bold counsel'), *Albert* and *Albrecht* (from *Adalbercht*, 'brilliant in the clan'), *Berta* (for *berhta*, *berchta*, 'the shining one'), well known as the name of a German goddess; the origin of such names, whose list might be increased, has faded from the memories of the nation who still rejoices in the genuine German ring about these its national names, and sees with dissatisfaction the increasing tendency to welcome the flood of foreign names now setting in on Germany.

There are few who think of the foreign origin of *vogt* (OHG. *fogat*), viz. = Lat. *vocatus*; who connect *bursch* with *bursa*, properly 'purse,' then 'society,' lastly 'partner in the society,' from which last meaning the present signification developed; in *börse* (OHG. *burissa*), the same word appears in a different form. (The development of meaning in this word is similar to that of *fellow*; ON. *félagi*, 'a partner in a *félag* or association,' from *fé* 'property,' and *lag*, 'a laying together, laid.') Few think of *pilger* or *pilgrim* in connection with Lat. *peregrinus*; or of *ketzer* with καθάρως; few connect *Pfingsten* with Πεντεκοστή, the fiftieth day after Easter; or *mette* with Lat. *matutina*, sc. *hora*; or *ziegel* with Lat. *tegula*; or *segn* with *signum*, 'the sign,' especially that of the cross; or *stiefel* (MHG. *stival*) with Lat. *aestivale* 'summer boot'; or *tafel* (of which a doublet *zabel* which has undergone the sound-shifting occurs in O. and MHG) with Lat. *tabula*; *pflanze* with Lat. *planta*; *weiher*, OHG. *wîwari*, *wîari* (for *h* instead of *w*, cf. MHG. *ruowen*, NHG. *ruhen*) with the Latin *vivarium* from *vivus*, 'alive': properly a place to keep animals alive in, especially used of a fish-pond; *lärm* with *allarme*, properly 'to your arms' (cf. English *alarm* and *alarum*): *Samstag* with *sabbat-tag*, OHG. *sambaztag*, from Hebr. *schabbat*, 'holiday,'

Jew Germ. *schabbes* ; (*schach*) *matt* with the Arabian *mâta* (he is dead), an importation from the East with the game of chess, &c.

No doubt there are some cases in which the Germans have so completely assimilated the foreign word and completely replaced its elements by similar sounds, that no uneducated man could guess that these words were other than genuine German words of somewhat striking form. Such are *armbrust*, as if from *arm* and *brust*, but really from Lat. *arbalista*, *arcubalista* (bow-shooting weapon); *abentcuer*, which has nothing to do with *abend* and *teucr*, but represents MHG. *âventiure*, M. Lat. *adventura* 'an occurrence,' from *advenire*, M. Lat. for *evenire*, &c.

The uneducated go even further and coin *rattenkal* out of 'radical'; *hariübel* from 'horrible'; *dicketon* from 'ducaton,' a half-ducat; *sternlichter* from *stearinlichter*; *vermost* from Lat. *famosus*; nay, they even produce an *umgewendten Napoleon* from *unguentum Neapolitanum*, &c. In fact, however they may twist and turn the sense of the word which puzzles them, if they only dress it in German garb it passes muster. The English sailors who convert *Bellerophon* into 'Billy Ruffian'; and English gardeners who convert *la rose des quatre saisons* into the 'quarter sessions' rose, do precisely the same.

But the most singular thing is that in many cases where the genuine German words had ceased to be understood, the Germans have coined them anew, and affixed a derivation which they understood; thus *maulwurf* is the 'animal which throws up earth with its mouth' (it really uses its front feet). It is MHG. *moltwerfe*, earth-thrower (cf. Eng. *mould*), Scotch *moudiewarp*. Nay, even out of *wal-fisch*, 'whale,' they have fashioned *wald-fisch*. The Teutonic type of this word was *hwala-*, AS. *hwael*, and seems to have been applied to any large fish; it is probably connected with *wheel*, and refers to the *rolling* of such sea-monsters as porpoises.

It may be added that sometimes these false or popular

etymologies have given rise to legends,* like that of the wicked Bishop Hatto, popularised by Southey. The origin of this legend is believed to be a popular corruption of the name of the *maut-turm* or 'custom-house' into *maus-turm*, *mäuse-turm*, or 'mouse-tower.' *Rolandseck* again probably stands for *rollende ecke*, from the rolling waves at the bend of the Rhine where the place is situated: a legend has become attached to the spot, telling of the romantic love of Roland the Crusader for the daughter of the lord of Drachenfels. Thus again when a universal power to heal sicknesses was attributed to a herb, the Greeks called it τὸ πᾶνᾱκες or ἡ πᾶνᾱκεια (as the Celts named the mistletoe *olliach*, *uile-icach*), which was itself personified into Πανᾱκεια, a daughter of *Asklepios*. The best instance of this kind is perhaps *lindwurm*. It is compounded of two words each signifying 'a serpent,' in the same way as we saw *windhund* to be compounded of two words signifying 'a dog.' The meaning of the first syllable in the compound was forgotten, and thus it came to pass that *lind* was taken to mean 'lime-tree,' as if it were equivalent to, or connected with, *linde*. Hence grew up a legend that the dragon slain by Siegfried lived in a lime-tree, and it was a lime-leaf which fell on his shoulderblades when he bathed in the blood and rendered himself invulnerable save in the spot where the leaf had fallen. Cf. Nib. 899, 2 :

dô er den lintrachen an dem berge sluoc—

and 902, 1 :

dô von des trachen wunden vldz daz heize bluot,

und sich dar inne badete der küene recke guot,

dô viel im zwischen herten ein linden blat vil breit.†

In the same way *Wuotanes her* 'Wotan's host' has become the *Wütendes heer* of the German fairy-tales.

* See Isaac Taylor's *Words and Places*, p. 269 sq.

† Quoted by Herman Hager, *On Loanwords in German*, p. 14.

The French colony of Beauregard in Brandenburg has been Germanised into *Burengarten* or *Bauerngarten*, and indeed the influence of popular etymologies is especially felt in the case of proper names; for in these cases the word bears no obvious meaning which may serve as a check to popular fancy. Thus *Claudii Forum* appears now as *Klagenfurt*; *Venustus mons* as *Finstermünz*. Thus the Italians have turned the *Capitolium* into *Campidoglio*, and *Jerusalem* appears in Greek as Ἱεροσόλυμα, or the 'holy place of the Solymi':* Ἱερίχους represents *Jericho*, as if it were 'the holy mound or hill.' Thus also the Syrian name *Elaigabalus* appeared in Latin as *Heliogabalus*, as if the meaning were the 'Sun-king,' and the Vandal name *Humerich* became Lat. *Honoricus*.

It must be borne in mind that the principle underlying these various manifestations of popular etymology is to be explained by the instinct of language which rebels against the acceptance of any term which conveys no meaning to those who use it. This instinct prompts speakers to extract from each group of sounds a definite signification, and to render each absolutely intelligible as interpreted by their own ideas. In this case similarity of sound, and this alone, guides the instinct of language, which here operates in a simple and almost childlike fashion. Popular etymology is, in fact, nothing but the outcome of the tendency of language to simplify itself by analogy, and is but one instance of the working of the 'principle of economy,' which successfully arrests the tendency of language to part into endless varieties and to thereby become unintelligible.

* Similarly in Middle Welsh we find *Caerusalem*, as if from *caer* 'a town.

SYNOPTICAL TABLES
OF
GERMAN ACCIDENCE.

DECLENSION.

THE varieties of declension depend not upon the difference of inflexions, which were the same throughout, but on the difference of stem-endings. The various ways in which the case-endings have been welded to the stem, and have coalesced with it, have produced the apparent varieties of declension. This original state of things suffered another and greater change when, through phonetic decay and the operation of the law of finals, many case-endings disappeared altogether, and when through the influence of analogy inflexions properly belonging to one class only were transferred to others, and thus classes originally different have sometimes taken identical forms.

The original state is best preserved in Gothic, where the following stems can be distinguished: 1) Vocalic, or strong stems, viz. *o*-stems (of which those in *jō*-form a variety) comprising masculine and neuter nouns, *ā*-stems (and *jā*-stems) of feminine gender, *i*-stems comprising masculine and feminine nouns, *u*-stems of all three genders. 2) Consonantal stems, viz. those in *-n* (weak stems) comprising nouns of all genders, stems in *-r*, comprising a few nouns expressive of family relations, stems in *-nd*, comprising participles present used as nouns, and a variety of stems in dentals (*d*, *t*, *th*) and gutturals (*g*, *k*, *h*).

In OHG. this great variety of stems, though still clearly discernible, has still under the influence of the principles mentioned above been reduced, the few remaining stems in *-u* and the gutturals and dentals being inflected according to the analogy of stems in *-i*, &c. This is seen still more in MHG., where the old variety of vowels in final syllables has been replaced by a uniform *e*, so that the vocalic stems are no longer discernible, except where original *i* and *ja* have left a trace of their existence in the modification of the root-vowel. In the *n*-stems the loss of all inflexion has brought it to pass that what was originally a stem-ending is now felt to be a case-ending. In NHG. the process of analogy has still farther destroyed the original condition of things, modification e.g. having now become a principle by which to form the plural.

Of the original eight cases of the IE. language, viz., the nominative, accusative, genitive, dative, instrumental, locative, and vocative, the five first only are found to exist in OHG. The locative has disappeared in the dative, the vocative in the nominative, the instrumental is only found in masc. and neut. nouns, and dies out with the tenth century, being syntactically replaced by the dative. The acc. pl. is always like the nom. pl.

The dual number has completely disappeared in the declension of nouns, even in Gothic.

DECLENSION OF NOUNS.

VOCALIC STEMS.

(Strong Declension.)

1) o- stems.

These stems were originally formed from the root by the simple suffix *-o*, or by such compound suffixes as *-ro*, *-lo*, *-no*, *-mo*, *-wo*, &c. Teut. *fug-lo-*, nom. sg. *fug-lo-z*, Got. *fugls*, OHG. *fogal*, NHG. *vogel*, AS. *fugol*, E. *fowl*.

a) MASCULINES.

	OHG.	MHG.	NHG.
Sg. N. A.	<i>tac</i> (day)	<i>tac</i>	<i>tag</i>
G.	<i>tages</i> , <i>as</i> , <i>is</i>	<i>tages</i>	<i>tag(e)s</i>
D.	<i>tagc</i> , <i>a</i>	<i>tage</i>	<i>tag(e)</i>
I.	<i>tagu</i> , <i>o</i>		
Pl. N. A.	<i>taga</i> , <i>o</i> , <i>e</i>	<i>tage</i>	<i>tage</i>
G.	<i>tago</i>	<i>tage</i>	<i>tage</i>
D.	<i>tagum</i> , <i>om</i>	<i>tagen</i>	<i>tagen</i>

In OHG. proper names of this declension take in the acc. sg. the pronominal ending *-an*, as *Christan* = *Christum*. So also *gotan* = *Deum*, *truhtinan* = *Dominum*. The instrumental dies out with the tenth century, and is syntactically replaced by the dative. Thus Notker uses *tage* both for the dat. and instrum., while the latter ought to be *tago*, as in the adverbial forms *alloy*, &c. (Cf. p. 115). The nom. pl. is sometimes written *tagâ* by Notker, which is the original form developed out of **tagâs*, Got. *dagô*s.

Stems in *-wo* change the final *w* into *o* in the nom. acc. sg., as OHG. *sêo* 'sea,' gen. *sêwes*. This *o* is next lost after vowels, *sê* being the regular form in Otfrid, whilst it is preserved after consonants and becomes *e* in MHG., as OHG. *scato* 'shadow,' gen. *scatawes*, MHG. *schate*.

In NHG., and in some instances as early as in MHG., many old stems of this declension have by analogy with the *i*-stems undergone modification in the pl., as NHG. *höfe*, MHG. *hove* (cf. NHG. *-hofen* in proper names); NHG. *bäume*, MHG. *boume*; NHG. *ärzte*, MHG. *arzäte*. The modern plurals in *-er* formed by analogy with the neuter stems of this declension, belong to the NHG. period only: NHG. *geister*, MHG. *geiste*; NHG. *götter*, MHG. *gote*, the MHG. *göter*, *abgöter* coming from the neuter *got* 'idol.'

b) NEUTERS.

	OHG.	MHG.	NHG.
Sg. N.A.	<i>wort</i> (word)	<i>wort</i>	<i>wort</i>
G.	<i>wortes</i> , <i>as</i> , <i>is</i>	<i>wortes</i>	<i>wort(e)s</i>
D.	<i>worte</i> , <i>a</i>	<i>wort(e)</i>	<i>wort(e)</i>
I.	<i>wortu</i> , <i>o</i>		
Pl. N.A.	<i>wort</i>	<i>wort</i>	<i>worte</i>
G.	<i>worto</i>	<i>worte</i>	<i>worte</i>
D.	<i>wortum</i> , <i>om</i>	<i>worten</i>	<i>worten</i>

To this class belong, among other stems, the diminutives in *-lî*, *-î*, Franc. *-lîn*, *-în*, Alem. *-lîn*, *-in*, which form their gen. and dat. in *-înes*, *-îne*, pl. *-îno*, *-inum*. The *-n* then passes from these cases into the nom. as *chindelîn*, NHG. *kindlein*, *wengelîn*, NHG. *wänglein*, or *-î* is thrown off and the word ends in *-el*, as *chindel*. The Alemanic alone preserves the old nom. in *-lî* to the present day, as *chindlî*.

The NHG. plural in *-e* (which first occurs early in MG.) is formed by analogy with the masculine stems of this declension. The dat. sg. sometimes loses its final *-e* as early as in OHG., where we find *hîls* by the side of *hîlse*.

The old seemingly uninflected form for the nom. pl. is preserved to the present day in such words as *pfund* (= Lat. *pondus*), *buch*, *paar*, &c., when these are used to express a measure or weight. They gave rise to the use of such uninflected forms for masc. and fem. terms of measure or weight, as *fuss*, *zoll*, *grad*, *mark*, as well. Cf. the Engl. neuter plurals *sheep*, *horse*, *deer*, *swine*, AS. *scēap*, *hors*, *dēor*, *swīn*.

Beside this plural we have one in *-er*, OHG. *-ir*, causing mutation of the root-syllable, a form only found in the West Teutonic languages. This *-ir* (IE. *-es*, in Gr. *γενεα*-, Lat. *gener-*) originally belonged to the singular as well, and is thus found in OHG. *chir*, 'an ear, a spike of corn'; *kelbir*, 'a calf,' dat. *kelbire*, and still lives in such names of places as *Kälbersbach*, *Blättersbach* (OHG. *Kelbirisbach*, *Blettirsbach*). Cf. AS. *hríther* (G. *rind*), pl. *hrítheru* (G. *rinder*).

	OHG.	MHG.	NHG.
N.A.	<i>wortir</i>	<i>wörter</i>	<i>wörter</i>
G.	<i>wortiro</i>	<i>wörter(e)</i>	<i>wörter</i>
D.	<i>wortirum, om</i>	<i>wörter(e)n</i>	<i>wörtern</i>

2) *jo*-stems.

a) MASCULINES.

	OHG.	MHG.	NHG.
Sg. N.	<i>hirti</i> (herdsman)	<i>hirte</i>	<i>hirt(e)</i>
G.	<i>hirties, es</i>	<i>hirtes</i>	<i>hirts, hirten</i>
D.	<i>hirtie, e</i>	<i>hirte</i>	<i>hirt, hirten</i>
A.	<i>hirti</i>	<i>hirte</i>	<i>hirt, hirten</i>
I.	<i>hirtiu, u, o</i>		
Pl. N.A.	<i>hirte, i</i>	<i>hirte</i>	<i>hirten</i>
G.	<i>hirtio, eo, o</i>	<i>hirte</i>	<i>hirten</i>
D.	<i>hirtium, um, im</i>	<i>hirten</i>	<i>hirten</i>

To this class belonged originally the numerous stems in *-er*, MHG. *-ære*, Teut. *-arjo*, such as: NHG. *lehrer*, MHG. *lêrære*, OHG. *lêrari*, Got. *lâisareis*. The few remaining short *i*- and *u*-stems are in MHG. sometimes inflected according to this declension, such as OHG. *sunu*, MHG. *sune*, NHG. *sohn* 'son'; OHG. *sigu*, MHG. *sige*, NHG. *sieg* 'victory' by the side of *sun*, *sic*; MHG. *wine*, OHG. *wini* 'friend,' still preserved in proper names such as *Bald-win*.

The *n*-forms here given for NHG. only, are found sporadically even in MHG.

b) NEUTERS.

	OHG.	MHG.	NHG.
Sg. N.A.	<i>kinni</i> (chin)	<i>kinne</i>	<i>kinn</i>
G.	<i>kinnies, es</i>	<i>kinnes</i>	<i>kinn(e)s</i>
D.	<i>kinni</i>	<i>kinne</i>	<i>kinn(e)</i>
Pl. N.A.	<i>kinniu, u, i</i>	<i>kinne</i>	<i>kinne</i>
G.	<i>kinnio, eo, o</i>	<i>kinne</i>	<i>kinne</i>
D.	<i>kinmium, eom, om, im</i>	<i>kinnen</i>	<i>kinnen</i>

These stems also sometimes take *-ir* in OHG., as *gifildir* (NHG. *gefilde*), *-er* in the modern language: *gesichter*, *geschlechter*.

The scanty remains of neuter *i*- and *u*-stems have in MHG. been merged into this declension, as *vihe*, NHG. *vieh*, OHG. *fihu*.

3) *â-stems.*

FEMININES.

	OHG.	MHG.	NHG.
Sg. N.	<i>buoz, e</i> (retaliation)	<i>buoz, e</i>	<i>busse</i>
G.	<i>buoza, u, o, e</i>	<i>buoze</i>	<i>busse</i>
D.	<i>buozu, o, a, e</i>	<i>buoze</i>	<i>busse</i>
A.	<i>buoza, e</i>	<i>buozo.</i>	<i>busse</i>
Pl. N.A.	<i>buozâ, â, a</i>	<i>buoze</i>	<i>bussen</i>
G.	<i>buozôno</i>	<i>buozen</i>	<i>bussen</i>
D.	<i>buôzôm, ôn, on</i>	<i>buozen</i>	<i>bussen</i>

4) *jâ-stems.*

FEMININES.

	OHG.	MHG.	NHG.
Sg. N.A.	<i>sunte, ea, ia, a</i> (sin)	<i>sünde.</i>	<i>sünde</i>
G.	<i>sunte</i>	<i>sünde</i>	<i>sünde</i>
D.	<i>sunte</i>	<i>sünde</i>	<i>sünde</i>
Pl. N.A.	<i>sunte, ed, id, â, ô, a</i>	<i>sünde</i>	<i>sünden</i>
G.	<i>sunteðno, ðno</i>	<i>sünden</i>	<i>sünden</i>
D.	<i>suntôm</i>	<i>sünden</i>	<i>sünden</i>

In NHG. both *â-* and *jâ-*stems follow the weak declension, which is also frequently the case in MHG. The modifying *-e* has in many instances been given up in NHG., as *scham*, MHG. *schame*; *königin*, MHG. *küneginne*; *mahnung*, MHG. *manunge*, &c.

Originally there existed a distinction between the long and short stems of this declension, the former dropping their termination in the nom.sg., as OHG. *buoz*, the latter preserving it, as OHG. *geba*, MHG. *gebe* 'gift.' In MHG. the *-e* of the acc. then penetrated into the nom. of the long stems, whence *buoze*, *halbe*, *stunde*, *wise*, *sîte*, by the side of such phrases as *es wirdet buoz* ('fit restitutio') *oberhalb*, *jensît*, *dristunt*, *ander wîs*, &c.

The original difference between the nom. and acc. sg., also seen in AS. *giefu---giefe*, *âr---dre*, is preserved in the nouns in *-unga* and *-in*. These make the nom. *-unc*, *-in*, the acc. *-unga*, *-inna*, as OHG. *samanunc* 'a gathering,' acc. *samanunga*. This nom. in *-unc* then gave rise to a masc. form, as we find it e.g. employed by the translator of Isidor, who has a masc. *bauhnunc* 'significatio' by the side of the fem. *bauhnunga*. MHG. *küneginne* 'queen' is originally the acc. of *künegin* (to be distinguished from *künegin*), but afterwards comes to be used for all cases

of the sg., and forms a weak pl. Hence NHG. *königin*, but pl. *königinnen*. Stems ending in *-in* in OHG. were left without any inflexion in MHG. where they end in *-en*. Thus it came to pass that the *-n* was taken for the ending of the weak decl., and there was formed a nom. sg. in *-e*, as NHG. *kette*, MHG. *keten*, *ketene*, OHG. *ketina* = Lat. *catena*; NHG. *küche*, MHG. *küchen*, OHG. *kuchina* = M. Lat. *cocina*; NHG. *mette*, MHG. *metten*, OHG. *mattina* = Lat. *matutina*.

The gen. pl. has taken the form of the weak declension, as in most Teutonic languages, cf. AS. *giefena* by the side of *giefa*, Got. *gibô*.

5) *i*-stems.

a) MASCULINES.

	OHG.	MHG.	NHG.
Sg. N.A.	<i>balc</i> (skin)	<i>balc</i>	<i>balg</i>
G.	<i>balges</i>	<i>balges</i>	<i>balg(e)s</i>
D.	<i>balge</i>	<i>balge</i>	<i>balg(e)</i>
I.	<i>balgiu, u, o</i>		
Pl. N.A.	<i>belgi</i>	<i>belge</i>	<i>bälge</i>
G.	<i>belgio, eo, o</i>	<i>belge</i>	<i>bälge</i>
D.	<i>belgim</i>	<i>belgen</i>	<i>bälgen</i>

The original *-i* of these stems has left its effect on the root-syllable by modifying it. Where no modification was possible, there is now no difference between these stems and those of the *o*-declension, as *schrift*, pl. *schritte*; *brief*, pl. *briefe*.

In O. and MHG. we have to distinguish between original short and long stems. The former preserve the stem-ending *-i*, as OHG. *wini*, MHG. *winc* 'friend.'

b) FEMININES.

	OHG.	MHG.	NHG.
Sg. N.A.	<i>kraft</i> (strength)	<i>kraft</i>	<i>kraft</i>
G.	<i>krefti, e</i>	<i>krefte, kraft</i>	<i>kraft</i>
D.	<i>krefti, e</i>	<i>krefte, kraft</i>	<i>kraft</i>
Pl. N.A.	<i>krefti, e</i>	<i>krefte</i>	<i>kräfte</i>
G.	<i>kreftio, eo, o</i>	<i>krefte</i>	<i>kräfte</i>
D.	<i>kreftim</i>	<i>kreften</i>	<i>kräften</i>

In NHG. many words belonging originally to this declension now take the weak inflexion, as *arbeit*, pl. *arbeiten*, MHG. *arbeite*; *geburt*, pl. *geburten*, MHG. *gebürte*, and all those ending in *-heit*, *-keit*, and *-schaft*.

6) *u*-stems.

	MASCULINE.	FEMININE.	NEUTER.
	a) Short.	b) Long.	
Sg. N.A.	<i>sunu</i> , <i>o</i> ; <i>sun</i> (son)	<i>fuo</i> <i>z</i> (foot)	<i>hant</i> (hand) <i>fihu</i> , <i>o</i> , <i>e</i> (cattle)
G.	<i>sun</i> <i>o</i> ; <i>sunes</i>	<i>fuo</i> <i>z</i> <i>e</i> s	<i>hent</i> <i>i</i> , <i>e</i> <i>feh</i> <i>e</i> s
D.	<i>sun</i> <i>i</i> <i>u</i> , <i>u</i> ; <i>sunc</i>	<i>fuo</i> <i>z</i> <i>e</i>	<i>hent</i> <i>i</i> , <i>e</i> <i>feh</i> <i>e</i>
I.	<i>sunu</i> , <i>i</i> <i>u</i> , <i>o</i>	<i>fuo</i> <i>z</i> <i>u</i> , <i>i</i> <i>u</i> , <i>o</i>	
Pl. N.	<i>sun</i> <i>i</i> , <i>e</i>	<i>fuo</i> <i>z</i> <i>i</i>	<i>hent</i> <i>i</i> , <i>e</i> <i>fih</i> <i>i</i> <i>u</i> , <i>feh</i> <i>u</i> , <i>o</i>
G.	<i>sun</i> <i>i</i> <i>o</i> , <i>eo</i> , <i>o</i>	<i>fuo</i> <i>z</i> <i>i</i> <i>o</i>	<i>hent</i> <i>i</i> <i>o</i> , <i>eo</i> , <i>o</i> <i>feh</i> <i>o</i>
D.	<i>sun</i> <i>u</i> <i>m</i> , <i>om</i> ; <i>sun</i> <i>i</i> <i>m</i>	<i>fuo</i> <i>z</i> <i>u</i> <i>m</i> <i>fuo</i> <i>z</i> <i>i</i> <i>m</i>	<i>hant</i> <i>u</i> <i>m</i> , <i>om</i> ; <i>feh</i> <i>e</i> <i>n</i> <i>hent</i> <i>i</i> <i>m</i>
A.	<i>sunu</i> , <i>i</i> , <i>e</i>	<i>fuo</i> <i>z</i> <i>i</i>	<i>hent</i> <i>i</i> , <i>e</i> , <i>fih</i> <i>i</i> <i>u</i> , <i>feh</i> <i>u</i> , <i>o</i>

This declension is already dying out in OHG., and is being replaced by the *a*- and *jo*-declensions, into which all original *-u* stems are gradually absorbed. Thus the sg. of *fuo**z* shows the terminations of the *a*-decl. throughout, and *sunu* has by its side an *a*-stem *sun*. Only two neuter stems are preserved in OHG., *fihu*, and *witu* 'wood,' MHG. *wite*, *wit* ; cf. OHG. *Witumânôth* 'September.'

We have, as in the *-i* stems, to distinguish between the original treatment of short and long stems, the former of which preserve the stem-ending *-u*, which the latter give up ; cf. *sunu* and *fihu* with *fuo**z* and *hant*.

The only form of this declension that has survived in NHG. is the unmodified dat. plur. *handen*, in the phrases *vorhanden*, *abhanden*.

CONSONANTAL STEMS.

7) *n*-stems.

(Weak Declension.)

These stems, which are more numerous in the Teut. than in the other IE. languages (cf. p. 62), are to be compared with such Lat. stems as *homen*-, *praedôn*-. The *n* of the stem disappears in the nom. sg., as Got. *hana*, OHG. *hano*, MHG. *hane*, NHG. *hahn* 'cock,' with which compare Lat. *homo* ; and in the dat. pl. before the ending *-m*.

MASCULINES.

	OHG.	MHG.	NHG.
Sg. N.	<i>hêr(i)ro</i> (master)	<i>herre</i>	<i>herr</i>
G.	<i>hêr(i)ren, in</i>	<i>herren</i>	<i>herr(e)n</i>
D.	<i>hêr(i)ren, in</i>	<i>herren</i>	<i>herr(e)n</i>
A.	<i>hêr(i)ren, on, an</i>	<i>herren</i>	<i>herr(e)n</i>
Pl. N.A.	<i>hêr(i)run, on, en</i>	<i>herren</i>	<i>herr(e)n</i>
G.	<i>hêr(i)rôno</i>	<i>herren</i>	<i>herr(e)n</i>
D.	<i>hêr(i)rôm</i>	<i>herren</i>	<i>herr(e)n</i>

FEMININES.

	OHG.	MHG.	NHG.
Sg. N.	<i>zunga</i> (tongue)	<i>zunge</i>	<i>zunge</i>
G.	<i>zungîn</i>	<i>sungen</i>	<i>zunge</i>
D.	<i>zungîn</i>	<i>sungen</i>	<i>zunge</i>
A.	<i>zungîn</i>	<i>sungen</i>	<i>zunge</i>
Pl. N.A.	<i>zungîn</i>	<i>sungen</i>	<i>sungen</i>
G.	<i>zungôno</i>	<i>sungen</i>	<i>sungen</i>
D.	<i>zungôm</i>	<i>sungen</i>	<i>sungen</i>

NEUTERS.

	OHG.	MHG.	NHG.
Sg. N.A.	<i>herza</i> (heart)	<i>herze</i>	<i>herz</i>
G.	<i>herzen, in</i>	<i>herzen</i>	<i>herzens</i>
D.	<i>herzen, in</i>	<i>herzen</i>	<i>herzen</i>
Pl. N.A.	<i>herzun, on, en</i>	<i>herzen</i>	<i>herzen</i>
G.	<i>herzôno</i>	<i>herzen</i>	<i>herzen</i>
D.	<i>herzôm</i>	<i>herzen</i>	<i>herzen</i>

In these stems every trace of the original inflexion had disappeared even in MHG., and the *-n* originally belonging to the stem was then apprehended as a case-ending. The feminines have in the singular passed into the *â*-declension; though the older inflexion is still preserved in a few cases, like *auf erden*, *zu ehren*, *unserer lieben frauen*, &c.

In NHG. the nominative *-e* has been given up in many words, as in *mensch* (MHG. *mensche*, orig. a weak adj. from *man*, OHG. *mennisco*), *tor* (MHG. *tôre*), the consequence of which is that some of these now follow the strong declension, as *schmerz* in the singular; in others *n* has passed from the oblique cases into the nominative, as in *garten*, MHG. *garte*; *graben*, MHG. *grabe*, &c. These then follow the strong declension. The genitives in *-ns*, which many of these stems now take, belong to the NHG. period.

Cf. E. *ox-en*, and the double plurals *kine*, *brethren*, *children*.

8) OTHER OLD CONSONANTAL STEMS.

MASCULINES.

OHG.

Sg. N.	<i>fater</i> (father)	<i>friunt</i> (friend)	<i>man</i> (man)
G.	<i>fater, eres</i>	<i>friuntes</i>	<i>man, mannes</i>
D.	<i>fater, ere</i>	<i>friunt, e</i>	<i>man, manne, a</i>
A.	<i>fater, eran</i>	<i>friunt</i>	<i>man, mannan</i>
Pl. N.A.	<i>fater, era</i>	<i>friunt, a</i>	<i>man, -mana</i>
G.	<i>fatero</i>	<i>friunto</i>	<i>manno</i>
D.	<i>faterum</i>	<i>friuntum</i>	<i>mannum</i>

Like *fater* is declined *bruoder*. In MHG. the gen. and dat. sg. is still sometimes *vater*, *bruoder*, by the side of *vater(e)s*, *bruoders*; the plural is generally modified: *veter*, *brüeder*. So also *vriunt*, an old present participle (Got. *frijōnd*, from *frijōn* 'to love'), still makes *vriunt* by the side of *vriunde* in MHG. in the nom. acc. pl. MHG. *man* has both *man* and *mannes*, *man* and *manne* in the gen. and dat. sg., and shows the following plural forms: nom. acc. *man*, gen. *manne* and *man*, dat. *mannen*—*man*. The nom. plur. *man*, now written *mann*, is still preserved in counting, as *vierzig mann*.

FEMININES.

OHG.

Sg. N.	<i>tohter</i> (daughter)	<i>brust</i> (breast)	<i>naht</i> (night)
G.	<i>tohter</i>	<i>brust, i</i>	<i>naht, i, es</i>
D.	<i>tohter</i>	<i>brust, i</i>	<i>naht, i, e</i>
A.	<i>tohter</i>	<i>brusti</i>	<i>naht</i>
Pl. N.A.	<i>tohter, erâ, erân</i>	<i>brust, i</i>	<i>naht</i>
G.	<i>tohterôno</i>	<i>brustio, o</i>	<i>nahto</i>
D.	<i>tohterum, erôm</i>	<i>brustim</i>	<i>nahtum, im</i>

Like *tochter* are declined *muoter* and *swester*. In MHG. these modify their plural: *töchter*, *müeter*; *swester*, which could not be modified, has passed the weak declension. *Brust* and *naht* as nom. acc. pl. are still found in MHG., as well as the dat. pl. *brusten* and *nahten*, which latter is preserved to this day in *weihnachten*, from the usual combination *zen wihen nahten*. The adverbial genitive *nahtes*, NHG. *nachts*, is either formed on the analogy of *tages*, or else on that of the masculine forms. It is even in OHG. (Williram) found with the article, *des nahtes*, and in MHG. we find such phrases as *des ersten nahtes*, which explains the sporadic occurrence of a masculine *naht*. Cf. AS. *nihtes*.

DECLENSION OF ADJECTIVES.

Adjectives are declined as strong or weak. The weak decl. does not differ from that of the substantives, except in NHG., where the original acc. sg. fem. in *-en* has been replaced by the nom. in *-e*. The strong decl. follows partly that of *o-* or *jo-* stems (in the masc. and neut.), and of the *i-* stems (in the fem.), and partly the pronominal declension. Originally there were adjectival *i-* and *u-* stems as well, but these have, even in Gothic, been merged into the *jo-* declension.

Strong Declension.

a) MASCULINE.

	OHG.	MHG.	NHG.
Sg. N.	<i>blintēr ; blint</i>	<i>blinder ; blint</i>	<i>blinder ; blind</i>
G.	<i>blintes</i>	<i>blindes</i>	<i>blindes</i>
D.	<i>blintamu</i>	<i>blindem(e)</i>	<i>blindem</i>
A.	<i>blintan</i>	<i>blindcn</i>	<i>blindcn</i>
I.	<i>blintu</i>		
Pl. N.	<i>blinte ; blint</i>	<i>blinde</i>	<i>blinde</i>
G.	<i>blintero</i>	<i>blinder(e)</i>	<i>blinder</i>
D.	<i>blintēm, ên, en</i>	<i>blinden</i>	<i>blinden</i>
A.	<i>blinte</i>	<i>blinde</i>	<i>blinde</i>

b) FEMININE.

Sg. N.	<i>blintiu, u, o ; blint</i>	<i>blindiu ; blint</i>	<i>blinde ; blind</i>
G.	<i>blintera</i>	<i>blinder(e)</i>	<i>blinder</i>
D.	<i>blinteru</i>	<i>blinder(e)</i>	<i>blinder</i>
A.	<i>blinta</i>	<i>blinde</i>	<i>blinde</i>
Pl. N.A.	<i>blintê, o ; blint</i>	<i>blinde</i>	<i>blinde</i>
G.	<i>blintero</i>	<i>blinder(e)</i>	<i>blinder</i>
D.	<i>blintēm, ên, en</i>	<i>blinden</i>	<i>blinden</i>

c) NEUTER.

Sg. N.A.	<i>blintaz ; blint</i>	<i>blindex ; blint</i>	<i>blindes ; blind</i>
G.	<i>blintes, as, is</i>	<i>blindes</i>	<i>blindes</i>
D.	<i>blintamu, emo</i>	<i>blindem(e)</i>	<i>blindem</i>
I.	<i>blintu, o</i>		
Pl. N.A.	<i>blintiu, u, o ; blint</i>	<i>blindiu</i>	<i>blinde</i>
G.	<i>blintero</i>	<i>blinder(e)</i>	<i>blinder</i>
D.	<i>blintēm, ēn, en</i>	<i>bliden</i>	<i>blinden</i>

The form *blind*, which is now used for all cases alike when placed as a predicate, is commonly called uninflected, though it was not so originally, but has simply lost its inflexion by regular sound-law, like *tag*, *wort*, OHG. *buoz*, &c. With *jo*-stems this form ends in *-i* in OHG., in *-e* in MHG., as OHG. *miti*, MHG. *mitte*, cf. Lat. *medius*; OHG. *muodi*, MHG. *müede*, NHG. *müde*. This *e* is frequently dropped in NHG. as *schön*, MHG. *schæne*, OHG. *skôni*.

In O. and MHG. the uninflected form of the adj. is also used for the attribute, as *ein guot man*, *ein schæne frouwe*, &c. In NHG. this is possible only in the neuter, as *ein gut teil*, *manch mal*, and in such unreal compounds as *bösewicht*, *altmeister*, *jungfrau*, *edelmann*, &c.

FORMATION OF COMPARISON.

The comparative degree of adjectives is formed in OHG. by the terminations *-ir* and *-ôr*, M. and NHG. *-er*, the superlative by OHG. *-ist* (which is preserved in NHG. *obrist* 'colonel' by the side of *oberst*) and *-ôst*, M. and NHG. *-est*; *-ir* and *-ist* caused mutation of the root-vowel, as OHG. *alt*, comp. *eltir*, superl. *eltist*, cf. E. *old*, *elder*, *eldest*. Those adj. that took *-ôr* and *-ôst* in OHG. are frequently found without mutation in MHG., as *langer* by the side of *lenger*, &c.

The comparative in O. and MHG. follows as a rule the weak decl., the superlative is declined both weak and strong.

Some adjectives form the comp. and superl. from a different stem from that of the positive, as OHG. *guot*, *bezir*, *bezist*; *ubil*, *wirsir*, *wirist* (E. *worse*, *worst*); *luzil* (E. *little*), *minnir*, *minnist* (NHG. *minder*, *mindest*); *mihkil* (Sc. *muckle*), *mēr*, *meist*.

ADVERB.

In OHG. adverbs are formed from the adjective by the termination *-o*, as *ubilo* 'badly' from *ubil* 'bad.' This *-o* becomes *-e* in MHG., as *übele*, and is dropped altogether in NHG., as *übel*, except in a few cases like *lange*, *gerne* by the side of *gern*, OHG. *gerno*.

In the *jo*-stems the adv. in MHG. is not distinguished from the adj., unless the latter has undergone modification which has not affected the adv., as: *späte* 'late,' adv. *späte*; *vriieje* 'early,' adv. *vruo*; cf. NHG. *spat und früh*. Thus *schon* is the adv. of *schön*, *fast* of *fest*. The adv. of *guot* is *wol*. There is another way of forming adverbs in O. and MHG., viz. by the termination *-liche*, the AS. *-lice*, E. *-ly*, as *grôz* 'great,' adv. *groezliche*. In NHG. *-weise* and *-massen* affixed to the gen. sg. fem. of the strong adj. are used in a similar way.

DECLENSION OF PRONOUNS.

1) *Personal Pronouns.*

a) 1. PERSON.

	OHG.	MHG.	NHG.
Sg. N.	<i>ih, ihhâ</i>	<i>ich</i>	<i>ich</i>
G.	<i>mîn</i>	<i>mîn</i>	<i>mein, meiner</i>
D.	<i>mir</i>	<i>mir</i>	<i>mir</i>
A.	<i>mih</i>	<i>mich</i>	<i>mich</i>
Pl. N.	<i>wir</i>	<i>wir</i>	<i>wir</i>
G.	<i>unsêr</i>	<i>unser</i>	<i>unser</i>
D.	<i>uns</i>	<i>uns</i>	<i>uns</i>
A.	<i>unsih</i>	<i>unsich, uns</i>	<i>uns</i>

The *-â* in *ihhâ* is simply a strengthening suffix, also found in *neinâ*, an emphatic 'no.' Of dual forms none but the OHG. gen. *unkêr* is preserved, which reappears in the Bavarian dialect of the 14th century in the form *enker* as the possessive of the 1. pl.

b) 2. PERSON.

	OHG.	MHG.	NHG.
Sg. N.	<i>dû, du</i>	<i>dû, du</i>	<i>du</i>
G.	<i>dîn</i>	<i>dîn</i>	<i>dein, deiner</i>
D.	<i>dir</i>	<i>dir</i>	<i>dir</i>
A.	<i>dih</i>	<i>dich</i>	<i>dich</i>
Pl. N.	<i>ir</i>	<i>ir</i>	<i>ihr</i>
G.	<i>iurwêr</i>	<i>iurwer</i>	<i>euer</i>
D.	<i>iu</i>	<i>iu</i>	<i>euch</i>
A.	<i>iurwil</i>	<i>iurwich, iuch</i>	<i>euch</i>

c) 3. PERSON.

Reflexive.

	OHG.	MHG.	NHG.
Sg. G.	<i>sîn (ira)</i>	<i>sîn (ir)</i>	<i>sein, seiner</i>
D.	<i>(imu, iru)</i>	<i>(im, ir)</i>	<i>sich</i>
A.	<i>sih</i>	<i>sich</i>	<i>sich</i>
Pl. G.	<i>(iro)</i>	<i>(ir)</i>	<i>(ihrer)</i>
D.	<i>(im)</i>	<i>(in)</i>	<i>sich</i>
A.	<i>sich</i>	<i>sich</i>	<i>sich</i>

MASCULINE.

	OHG.	MHG.	NHG.
Sg. N.	<i>ir, ěr</i>	<i>ēr</i>	<i>er</i>
G.	<i>(sîn)</i>	<i>(ēs)</i>	<i>(sein, seiner)</i>
D.	<i>imu, o</i>	<i>im(e)</i>	<i>ihm</i>
A.	<i>in, inan</i>	<i>in</i>	<i>ihn</i>

FEMININE.

	OHG.	MHG.	NHG.
Sg. N.	<i>siu, si</i>	<i>si, sî, siu, sie</i>	<i>sie</i>
G.	<i>ira, u, o</i>	<i>ir(e)</i>	<i>ihrer</i>
D.	<i>iru, o, a</i>	<i>ir(e)</i>	<i>ihr</i>
A.	<i>sa, sia</i>	<i>sie, si, sî</i>	<i>sie</i>

NEUTER.

	OHG.	MHG.	NHG.
Sg. N. A.	<i>iz, ěz</i>	<i>ěz</i>	<i>es</i>
G.	<i>is, ěs</i>	<i>ēs</i>	<i>(sein, seiner)</i>
D.	<i>imu, o</i>	<i>im(e)</i>	<i>ihm</i>

PLURAL.

	OHG.	MHG.	NHG.
N. A.	<i>sê, sie, sia</i>	<i>sî, sî, sie</i>	<i>sie</i>
G.	<i>iro</i>	<i>ir(e)</i>	<i>ihrer</i>
D.	<i>im, in</i>	<i>in</i>	<i>ihnen</i>

In OHG. and MHG. we find a special form *siu* for the neuter nom. acc. plur., and in OHG. for the same cases, a fem. *sîð*.

2) *Demonstrative Pronouns.*

MASCULINE.

	OHG.	MHG.	NHG.
Sg. N.	<i>dër; dê, die</i>	<i>dër; dê, die, dî*</i>	<i>der</i>
G.	<i>dës</i>	<i>dës</i>	<i>des, dessen</i>
D.	<i>dëmu, o</i>	<i>dëm(e)</i>	<i>dem</i>
A.	<i>dën</i>	<i>dën</i>	<i>den</i>
I.	<i>dîu</i>		

FEMININE.

	OHG.	MHG.	NHG.
Sg. N.	<i>dîu</i>	<i>dîu</i>	<i>die</i>
G.	<i>dëra, u, o</i>	<i>dër(e)</i>	<i>der, deren</i>
D.	<i>dëru, o, a</i>	<i>dër(e)</i>	<i>der</i>
A.	<i>dîa, dîe, dîa</i>	<i>dîe</i>	<i>dîe</i>

NEUTER.

	OHG.	MHG.	NHG.
Sg. N. A.	<i>daz</i>	<i>daz</i>	<i>das</i>
G.	<i>dës</i>	<i>dës</i>	<i>des, dessen</i>
D.	<i>dëmu, o</i>	<i>dëm(e)</i>	<i>dem</i>
I.	<i>dîu</i>	<i>dîu</i>	

PLURAL.

	OHG.	MHG.	NHG.
Pl. N. A.	<i>dê, dea, dîa, dîe</i>	<i>dîe</i>	<i>die</i>
G.	<i>dëro</i>	<i>dër(e)</i>	<i>der, deren</i>
D.	<i>dëm</i>	<i>dën</i>	<i>den, denen</i>

In OHG. and MHG. a special form for the neut. nom. acc. plur. *dîu* occurs, and in OHG. for the same cases a fem. *dêô, dîô*. The instr. neut. is still preserved in *de-sto*, answering to E. *the* (AS. *thý*) before comparatives.

* MG. forms with loss of final *-r*. Thus also *wî, mî, dî* are found for *wîr, mîr, dîr*.

OHG.

	MASC.	FEM.	NEUT.
Sg. N.	<i>dēsēr, dēse</i> (Is., Tat.), <i>dirro</i> (Notk.)	<i>disu, iu; deisu</i>	<i>dezi, dizi, diz</i>
G.	<i>dēses, dēsses</i>	<i>dēsera, dērera</i> (Otfr., Tat.) <i>dirro</i> (Notk.)	<i>dēses, dēsses</i>
D.	<i>dēsemu, o</i>	<i>dēseru, dēreru,</i> <i>dirro</i>	<i>dēsemu, o</i>
A.	<i>dēsan</i>	<i>dēsa</i>	<i>dizi, diz</i>
I.	<i>dēsu, iu; disu</i>		<i>dēsu, iu; disu</i>
Pl. N. A.	<i>dēse</i>	<i>dēsô</i>	<i>dēsu, iu; deisu</i>
G.	<i>dēsero, dērera, dirro</i>	<i>dēsero, &c.</i>	<i>dēsero, &c.</i>
D.	<i>dēsēm</i>	<i>dēsēm</i>	<i>dēsēm</i>

For the *ē* of the stem *i* also occurs throughout: *disēr, dise, &c.*

MHG.

	MAS.	FEM.	NEUT.
Sg. N.	<i>dirre, diser, dise</i>	<i>disiu</i>	<i>ditze, ditz, diz</i>
G.	<i>dises</i>	<i>dirre, diser</i>	<i>dises</i>
D.	<i>disem(e)</i>	<i>dirre, diser</i>	<i>disem(e)</i>
A.	<i>disen</i>	<i>dise</i>	<i>ditze, ditz, diz</i>
Pl. N. A.	<i>dise</i>	<i>dise</i>	<i>disiu</i>
G.	<i>dirre, diser</i>	<i>dirre, diser</i>	<i>dirre, diser</i>
D.	<i>disen</i>	<i>disen</i>	<i>disen</i>

3) Interrogatives.

	OHG.	MHG.	NHG.
Sg. N.	<i>hwēr, n. hwaz</i>	<i>wēr, n. waz</i>	<i>wer, n. was</i>
G.	<i>hwēs</i>	<i>wēs</i>	<i>(wes), wessen</i>
D.	<i>hwēmu, o</i>	<i>wēm(e)</i>	<i>wem</i>
A.	<i>hwēn, hwēnan</i>	<i>wēn, n. waz</i>	<i>wen, n. was</i>
I.	<i>hwīu, hīu; hwēo</i>	<i>wīu</i>	<i>wie</i>

Two plural forms occur in OHG., nom. *hwīe*, dat. *hwēn*.
declined OHG. and MHG. *swēr* (for *sô wēr*) 'whosoever.'

In the same way is

PRONOMINAL ADJECTIVES.

These are declined like strong adjectives, taking, however, in the nom. sg. and acc. sg. neut. the so-called uninflected form only.* Under this head fall the possessives which are formed from the gen. of the pers. pronouns, with which their stem is identical. *Mîn, dîn, sîn, unser, iurwer* take in O. and MHG. the strong declension also after the definite article: *daz sîn gewant* 'his garment,' *in der sîner sîswen* 'in his right hand,' &c. Here belong further: *ein* 'one, a,' which if declined weak means 'alone,' 'sole'; *dehein, dechein, kein* 'no'; *ander* 'other'; OHG. *hwēdar*, MHG. *wēder* 'which of two'; *dcwēder* 'neuter'; *solch* 'such'; *welch* 'which.'

NUMERALS.

1. Cardinals.

OHG.		MHG.	
N.A.M.	<i>zwêne</i> F. <i>zwâ</i> (<i>zwô</i>) N. <i>zwie</i>	M. <i>zwêne</i> F. <i>zwô</i> (<i>zwâ</i>) N. <i>zwei</i>	
G.	<i>zweio</i> (<i>zweiero</i>)	<i>zweier</i>	
D.	<i>zweim, zwēm, zwim</i>	<i>zwein, zweien</i>	

The masc. *zween* and fem. *zwo* were in use even in this century, but have now been entirely superseded by the neut. *zwei*. In composition *zwi-* is the original form, which still exists in such words as *zwiefach, zwiefältig*, but has in NHG. been replaced by a form with *ei*, as *zweifach, zweifältig*.

OHG.		MHG.	
N.A.M.	<i>drî, drie</i> F. <i>drîa, drîo</i> N. <i>drin</i>	M.F. <i>dri</i> N. <i>driu</i>	
G.	<i>drîo, drîero</i>	<i>drîer</i>	
D.	<i>drim, drin; drîen</i>	<i>drin, drî(e)n</i>	

In composition *dri-* was the original form, which has, however, as early as in OHG. by analogy with the other forms with *i*, become *drî-*, NHG. *drei*, as *drîvalt*, NHG. *dreifältig*.

The other numerals are as follows in OHG. showing both uninflected and inflected forms.

* With the exception of *jener* 'yon,' of which no uninflected forms occur.

4. *fior* ; infl. nom. *fiori*, n. *fioriu*, *u* ; gen. *fioreo*, *o* ; dat. *fiorim*.
5. *fimf* ; *finf*, *funf* ; nom. *fimfi*, n. *fimfiu* ; gen. *fimfo* ; dat. *fimfim*.
6. *sëhs* ; nom. *sëhsi*, n. *sëhsiu*, *u* ; dat. *sëhsim*. NHG. *sechs*, *sechse*.
7. *sibun* ; nom. *sibuni*, n. *sibuniu* ; gen. *sibuneo*, *o* ; dat. *sibunim*.
8. *ahto* ; dat. *ahtowen*. MHG. *ahte*. NHG. *acht*, *achte*.
9. *niun* ; nom. *niuni*, n. *niuniu* ; gen. *niuno*. NHG. *neun*, *neune*.
10. *zëhan* : nom. *zëhani*, n. *zëhaniu*, *zëniu* ; gen. *zëno* ; dat. *zënen*.
11. *einlif* ; in MHG. also inflected like an adjective.
12. *zwelif* ; MHG. *zwelf*, also inflected. NHG. *zwölf* *zwölfe*.
13. *drîzën*.
14. *fiorzehan*, 15. *finfzehen*, 16. *sehszën*, 17. *sibunzehan*, 18. *ahtozehen*,
nom. *ahtozeheni*, n. *ahtozëniu*, 19. *niunzëne*.

20. *zweinzuc*, 30. *drîzuc*, 40. *fiorzuc*, 50. *fimfzuc*, 60. *sehszuc*, 70. *sibunzuc*, 80. *ahtozuc*, 90. *niunzuc*, 100. *zehanzuc*.

Zuc, or *zoc*, originally a noun meaning 'a decade,' Got. *tigus*, m., Gr. *δεκάς*, is sometimes inflected, as *drîzuce*, *zehanzuce*, &c. For 70-100 the forms *sibunzô*, *ahtozô*, *niunzô*, *zehanzô*, are also found. For 100 we have also *ein hunt*, then 200 *zwei hunt*, &c.; for 1000, *dûsunt*, a neuter noun, whence 2000 *zwâ dûsuntâ*, dat. *dusuntim*, *um*, *ôm*.

2. Ordinals.

1. *ëristo*, *a*, *a* ; *furisto*, *a*, *a* (whence MHG. *fürste*, NHG. *fürst*, 'a prince') with weak inflexion only.
2. *anderër*, with strong and weak inflexion, or uninflected.
3. *dritto*, *a*, *a*. 4. *fiordo*, &c. 5. *fimfto*. 6. *sëhsto*. 7. *sibunto*.
8. *ahtodo*. 9. *niunto*. 10. *zëhanto*. 11. *einlifto*. 12. *zwelifto*.
13. *drittezêndo*. 14. *fiordozêndo*. 15. *finftozêndo*, *funfzêndo*. 16. *sehszêndo*. 19. *niuntazehanto*. 20. *zweinzicôsto*. 30. *drîzugôsto*
40. *feorzugôsto*. 50. *finfzugôsto*. 60. *seh(s)zugôsto*. 70. *sibunzogôsto*.
80. *ahtozogôsto*, 90. *niunzogôsto*. 100. *zehanzugôsto*.

CONJUGATION.

We have, as in English, to distinguish between strong and weak verbs, the former of which form their preterit by a change of vowel in their root-syllable (German *ablaut*), the latter by a suffix beginning with a dental (-*de*, -*te*) which is supposed to represent the pret. of the verb 'to do,' OHG. *tuon*, AS. *dōn*, a word not found in the East Teut. languages. The past part. of strong verbs ends in -*en*; that of weak verbs, in a dental.

1) Strong Verbs.

a) INFLEXION.

Present.

INDICATIVE.

OHG.	MHG.	NHG.
Sg. 1. <i>nīmu, o ; faru, o</i>	<i>nīme ; var*</i>	<i>nehmen ; fahre</i>
2. <i>nīmī(t) ; ferī(t)</i>	<i>nīme(t) ; ver(t)</i>	<i>nimmst ; fährst</i>
3. <i>nīmit ; ferit</i>	<i>nīmet ; vert</i>	<i>nimmt ; fährt</i>
Pl. 1. <i>nēmēm(ēs) ; farum(ēs)</i>	<i>nēmen ; varn</i>	<i>nehmen ; fahren</i>
2. <i>nēmet ; fare(t)</i>	<i>nēmet ; var(t)</i>	<i>nehm(e)t ; fahr(e)t</i>
3. <i>nēmānt ; farānt</i>	<i>nēment ; varnt</i>	<i>nehmen ; fahren</i>

OPTATIVE.

OHG.	MHG.	NHG.
Sg. 1. <i>nēme ; fare</i>	<i>nēme ; var</i>	<i>nehme ; fahre</i>
2. <i>nēmēs(t) ; farēs(t)</i>	<i>nēmest ; varst</i>	<i>nehmest ; fahrest</i>
3. <i>nēme ; fare</i>	<i>nēme ; var</i>	<i>nehme ; fahre</i>
Pl. 1. <i>nēmēm ; farēm</i>	<i>nēmen ; varn</i>	<i>nehmen ; fahren</i>
2. <i>nēmēt ; farēt</i>	<i>nēmet ; var(t)</i>	<i>nehmet ; fahret</i>
3. <i>nēmēn ; farēn</i>	<i>nēmen ; varn</i>	<i>nehmen ; fahren</i>

* In MHG. *e* drops off or is elided after short syllables ending in *r* and *l*.

IMPERATIVE.		
Sg. 2. <i>nim</i> ; <i>far</i>	<i>nim</i> ; <i>var</i>	<i>nimm</i> ; <i>fahr(e)</i>
Pl. 1. <i>nēmēmēs</i> ; <i>faramēs</i>	<i>nēmen</i> ; <i>varn</i>	
2. <i>nēmet</i> ; <i>faret</i>	<i>nēmet</i> ; <i>vart</i>	<i>nehm(e)t</i> ; <i>fahr(e)t</i>

PARTICIPLE.		
OHG.	MHG.	NHG.
<i>nēmanti</i> ; <i>varant</i>	<i>nēmende</i> ; <i>varnde</i>	<i>nehmend</i> ; <i>fahrend</i>

Preterit.

INDICATIVE.		
OHG.	MHG.	NHG.
Sg. 1. <i>nam</i> ; <i>fuor</i>	<i>nam</i> ; <i>vuor</i>	<i>nahm</i> ; <i>fuhr</i>
2. <i>nāmi</i> ; <i>fuori</i>	<i>nāme</i> ; <i>vüere</i>	<i>nahm(e)st</i> ; <i>fuhr(e)</i>
3. <i>nam</i> ; <i>fuor</i>	<i>nam</i> ; <i>vuor</i>	<i>nahm</i> ; <i>fuhr</i>
Pl. 1. <i>nānum(ēs)</i> ; <i>fuorum(ēs)</i>	<i>nāmen</i> ; <i>vuoren</i>	<i>nahmen</i> ; <i>fuhren</i>
2. <i>nāmut</i> ; <i>fuorut</i>	<i>nāmet</i> ; <i>vuoret</i>	<i>nahm(e)t</i> ; <i>fuhr(e)t</i>
3. <i>nāmun</i> ; <i>fuorun</i>	<i>nāmen</i> ; <i>vuoren</i>	<i>nahmen</i> ; <i>fuhren</i>

OPTATIVE.

OHG.	MHG.	NHG.
Sg. 1. <i>nāmi</i> ; <i>fuori</i>	<i>nāme</i> ; <i>vüere</i>	<i>nähme</i> ; <i>führe</i>
2. <i>nāmīs(t)</i> ; <i>fuorīs(t)</i>	<i>nāmeſt</i> ; <i>vüerest</i>	<i>nähmeſt</i> ; <i>führest</i>
3. <i>nāmi</i> ; <i>fuori</i>	<i>nāme</i> ; <i>vüere</i>	<i>nähme</i> ; <i>führe</i>
Pl. 1. <i>nāmīm</i> ; <i>fuorīm</i>	<i>nāmen</i> ; <i>vüeren</i>	<i>nähmen</i> ; <i>führen</i>
2. <i>nāmīt</i> ; <i>fuorīt</i>	<i>nāmet</i> ; <i>vüeret</i>	<i>nähmet</i> ; <i>führet</i>
3. <i>nāmīn</i> ; <i>fuorīn</i>	<i>nāmen</i> ; <i>vüeren</i>	<i>nähmen</i> ; <i>führen</i>

PARTICIPLE.

OHG.	MHG.	NHG.
<i>ginoman</i> ; <i>givaran</i>	<i>genomen</i> ; <i>gevarn</i>	<i>genommenen</i> ; <i>gefährten</i>

b) FORMATION OF TENSES.

PRESENT.	PRETERIT SG.	PRET. PL., PART.
1) OHG. <i>î</i>	<i>ei, ê</i>	<i>i</i>
MHG. <i>î</i>	<i>ei, ê</i>	<i>i</i>
NHG. <i>ei</i>	<i>[i, ie]</i>	<i>i, ie</i>

ê (for original Teut. *ai*) is found before *h*, *w*, *r*, and in auslaut.

Examples: OHG. *rītan—reit—ritum*, MHG. *rīten—reit—riten*, NHG. *reiten—ritt* (by analogy to) *ritten*. MHG. *dīhen—dēch—digen*; NHG. *gedeihen—gedieh—gediehen* (cf. *gediegen* and see p. 92).

An analogous E. verb is *ride—rode—ridden*, AS. *rīdan—rād—ridon, riden*.

	PRES.	PRET. SG.	PRET. PL.	PART.
2) OHG.	<i>iu</i>	<i>ou, ô</i>	<i>u</i>	<i>o</i>
MHG.	<i>iu, ie</i>	<i>ou, ô</i>	<i>u</i>	<i>o</i>
NHG.	<i>ie</i>	<i>o</i>	[<i>o</i>]	<i>o</i>

ô (for original Teut. *au*) is found before *d, t, z, s, h*, and in auslaut.

Examples: OHG. *biugan—bouc—bugum—gibogan*; MHG. *biegen* (1. sg. *biuge*)—*bouc—bugen—gebogen*; NHG. *biegen—bog, bogen* (by analogy with the sing.), *gebogen*. Under this head come the verbs with *û* in the pres. in O. and MHG., *au* in NHG., as MHG. *sûgen—souc—sugen—gesogen*; NHG. *saugen—sog, sogen, gesogen*.

An analogous E. verb is *choose—chose, chosen*, AS. *cēosan—cēas—curon—coren*.

	PRES.	PRET. SG.	PRET. PL., PART.
3) OHG.	<i>ë, i</i>	<i>a</i>	<i>u, o</i>
MHG.	<i>ë, i</i>	<i>a</i>	<i>u, o</i>
NHG.	<i>e, i</i>	<i>a</i>	<i>u, o</i>

All verbs of this series have a nasal or liquid + consonant following the root-vowel. Those with a nasal have *i* throughout in the Present tense, and *u* in the Participle Pret. in O. and MHG., those with *r* or *l* change between *ë* and *i* in the Present tense, and have *o* in the Part. Pret.

Examples: OHG. *rinnan* (1. sg. *rinnu*)—*ran—runnum, girunnan*; MHG. *rinnen—ran—runnen, gerunnen*; NHG. *rinnen—rann, rannen* (by analogy with the sg.)—*geronnen*. The old distinction between the tenses is perfectly preserved in NHG. *werden—ward—wurden (würde)—geworden*.

An analogous E. verb is *drink—drank—drunk(en)*.

	PRES.	PRET. SG.	PRET. PL.	PART.
4) OHG.	<i>ë, i</i>	<i>a</i>	<i>â</i>	<i>o</i>
MHG.	<i>ë, i</i>	<i>a</i>	<i>â</i>	<i>o</i>
NHG.	<i>e, i</i>	[<i>ä</i>]	<i>a</i>	<i>o</i>

Most verbs of this series have a nasal or liquid after the root-vowel.

Examples: OHG. *nëman* (I. sg. *nimu*)—*nam*—*nâmun*—*ginoman*; MHG. *nëmen* (I. sg. *nime*)—*nam*—*nâmen*—*genomen*; NHG. *nehmen*—*nahm*, *nahmen*—*genommenen*.

An analogous verb in E. is *bear*—*bore* (for older *bare*)—*borne*, AS. *beran*—*bær*—*bæron*—*boren*.

	PRES.	PRET. SG.	PRET. PL.	PART.
5) OHG.	<i>ë, i</i>	<i>a</i>	<i>â</i>	<i>e</i>
MHG.	<i>ë, i</i>	<i>a</i>	<i>â</i>	<i>e</i>
NHG.	<i>e, i</i>	<i>a</i>	<i>a</i>	<i>e</i>

To this series belong verbs whose root-syllable is followed by a consonant neither liquid nor nasal.

Examples: OHG. *gëban* (I. sg. *gibu*)—*gap*—*gâbum*—*gigëban*, MHG. *gëben* (I. sg. *gibe*)—*gap*—*gâben*—*gegëben*, NHG. *geben*—*gab*—*gaben*—*gegeben*. Cf. E. *give*—*gave*—*given*.

	PRES.	PRET. SG. AND PL.	PART.
6) OHG.	<i>a</i>	<i>uo</i>	<i>a</i>
MHG.	<i>a</i>	<i>uo</i>	<i>a</i>
NHG.	<i>a</i>	<i>u</i>	<i>a</i>

Examples: OHG. *graban*—*gruop*, *gruobum*—*gigraban*; MHG. *graben*—*gruop*, *gruoben*—*gegraben*; NHG. *graben*—*grub*, *gruben*—*gegraben*. Cf. E. *slay*—*slew*—*slain*, AS. *slëan*—*slôg*, *slôgon*—*slagen*.

7) Under this head come the verbs that originally (and still in Gothic) formed their preterit by reduplication, but are in OHG. (as well as in all other Teutonic languages) shortened by contraction. Cf. AS. *heht*, *reord*, *leolc* with Got. *haihdait*, *rairôth*, *lailáik*. We can distinguish the following classes in OHG. :—

PRES.	PRET.	PART.
1) <i>a</i> (Got. <i>a</i>)	<i>ia</i> (Got. <i>ai-a</i>)	<i>a</i> (Got. <i>a</i>)
2) <i>â</i> (Got. <i>ê</i> and <i>ai</i>)	<i>ia</i> (Got. <i>aið, ai-ê</i>)	<i>â</i> (Got. <i>ê</i> and <i>ai</i>)
3) <i>ei</i> (Got. <i>ai</i>)	<i>ia</i> (Got. <i>ai-ai</i>)	<i>ei</i> (Got. <i>ai</i>)
4) <i>ou, ô</i> (Got. <i>au</i>)	<i>io</i> (Got. <i>ai-au</i>)	<i>ou, ô</i> (Got. <i>au</i>)
5) <i>uo</i> (Got. <i>ô</i>)	<i>io</i> (Got. <i>ai-ô</i>)	<i>uo</i> (Got. <i>ô</i>)

In M. and NHG. all these groups have *ie* (for OHG. *ia* and *io*) in the preterit.*

Examples: 1) OHG. *haltan*—*hialt*—*gihaltan*, MHG. and NHG. *halten*—*hielt*—*gehalten*. Cf. E. *hold*—*held*—*holden*, AS. *healdan*—*héold*—*healden*.

2) OHG. *râtan*—*riat*—*girâtan*, MHG. and NHG. *râten*—*riet*—*gerâten*.

3) OHG. *heisan*—*hias*—*giheisan*, MHG. *heizen*—*hiez*—*geheizen*.†

4) OHG. *houwan*—*hiob*—*gihouwan*, MHG. *houwen*—*hiu* and *hie*—*gehouwen*, NHG. *hauen*—*hieb*—*gehauen*.

5) OHG. *ruofan*—*riof*—*giruofan*, MHG. *ruofen*—*rief*—*geruofen*, NHG. *rufen*—*rief*—*gerufen*.

WEAK VERBS.

In OHG. we have to distinguish three classes of weak verbs. In the first the inf. ends in *-en* for an older *-jen* (Got. *-jan*), in the second in *-ôn* (Got. *-ôn*), in the third in *-ên* (Got. *-an*). The first class is then again subdivided into verbs with a short, and verbs with a long root. In MHG. the original differences between these three classes have for the most part disappeared, owing to the weakening of the unaccented vowels to *-e*.

For the present tense the OHG. forms alone are given, as there is no difference in the inflexion from that of the strong verbs, except that the root-vowel remains unchanged through all persons.

* Few only, such as *loufen*, have in MHG. also *iu*: *liuf*, side by side with *lief*.

† Analogy has operated largely in NHG. to destroy the old state of things. Thus from *scheiden* we have the past part. *geschieden* by analogy with the pret., the adj. *bescheiden* preserving in this case the old form.

Present.

INDICATIVE.

I. Class.		II. Class.	III. Class.
a) Short.	b) Long.		
Sg. 1. <i>neriu, io</i> (I save)	<i>suochiu, u, o</i> (I seek)	<i>minnôm, ôn</i> (I love)	<i>habêm, ên</i> (I have)
2. <i>neris, ist</i>	<i>suochis, ist</i>	<i>minnôs, ôst</i>	<i>habês, êst</i>
3. <i>nerit</i>	<i>suochit</i>	<i>minnôt</i>	<i>habêt</i>
Pl. 1. <i>nerium, em</i>	<i>suochem</i>	<i>minnôm</i>	<i>habêm</i>
2. <i>nerit</i>	<i>suochit</i>	<i>minnôt</i>	<i>habêt</i>
3. <i>neriant, ent</i>	<i>suochent</i>	<i>minnônt</i>	<i>habênt</i>

OPTATIVE.

Sg. 1. <i>nerie, nere</i>	<i>suoche</i>	<i>minnôe, ô</i>	<i>habêe, ê</i>
2. <i>nerês</i>	<i>suochês</i>	<i>minnôês, ôs</i>	<i>habêês, ês</i>
3. <i>nerie, e</i>	<i>suoche</i>	<i>minnôe, ô</i>	<i>habêe, ê</i>
Pl. 1. <i>nerêmês, emês</i>	<i>suochêmês</i>	<i>minnôêm, ôm</i>	<i>habêêm, êm</i>
2. <i>nerêt</i>	<i>suochêt</i>	<i>minnôêt, ôt</i>	<i>habêêt, êt</i>
3. <i>neriân, ên</i>	<i>suochên</i>	<i>minnôên, ôn</i>	<i>habêên, ên</i>

IMPERATIVE.

Sg. 2. <i>neri, suochi</i>	<i>minno</i>	<i>habe</i>
Pl. 1. <i>neramês, emês, suochemês</i>	<i>minnômês</i>	<i>habêmês</i>
2. <i>neret, iat, at, suochet</i>	<i>minnôt</i>	<i>habêt</i>

PARTICIPLE.

<i>nerianti, enti</i>	<i>suochenti</i>	<i>minnônti</i>	<i>habênti</i>
-----------------------	------------------	-----------------	----------------

INFINITIVE.

<i>nerian, en, an</i>	<i>suochan, en</i>	<i>minnôn</i>	<i>habên</i>
-----------------------	--------------------	---------------	--------------

Preterit.

The endings are the same for all three classes.

INDICATIVE.

OHG.

MHG.

Sg. 1. <i>nerita, suohta, minnôta, habêta</i>	<i>nerte, suochte, minnete, habete</i>
---	--

2. <i>neritōs</i> , &c.	<i>neritest</i> , &c.
3. <i>nerita</i>	<i>nerite</i>
Pl. 1. <i>neritum</i> , <i>un</i> ; <i>ōm</i> , <i>ōn</i> , <i>on</i>	<i>neriten</i>
2. <i>neritut</i> (<i>unt</i>), <i>ōt</i> (<i>ont</i>)	<i>neritet</i>
3. <i>neritun</i> ; <i>ōn</i> , <i>on</i>	<i>neriten</i>

OPTATIVE.

Sg. 1. <i>neriti</i> († Notk.), <i>suohti</i> , <i>minnōti</i> , <i>habēti</i>	Same as Indicative.
2. <i>neritis</i> , &c.	
3. <i>neriti</i> († Notk.)	
Pl. 1. <i>neritim</i> , <i>in</i>	
2. <i>neritit</i> (<i>int</i>)	
3. <i>neritin</i>	

PARTICIPLE.

<i>ginerit</i> , <i>gisuochit</i> (<i>gisuocht</i>), <i>giminnōt</i> , <i>gihabēt</i>	<i>genert</i> , <i>gesuochet</i> , <i>geminnet</i> , <i>gehabet</i>
--	--

IRREGULAR VERBS.

Under this head fall four verbs which join their inflexional terminations directly to the stem, answering thus to Greek verbs in *-μι* (cf. also Lat. *sum*, *inquam*), as the regular verbs answer to those in *-ω*. They are the following: 1) the substantive verb, OHG. *wēsan* 'to be' (a form still preserved in the noun *das wesen* 'the being') developing its forms from three different roots, (a) *es*, Skt. *as* 'to breathe,' (b) *bu*, Gr. *φύ*, Lat. *fu*, 'to grow,' (c) *wes*, cf. Got. *visan* 'to dwell, live,' Gr. *ἄστυ* 'town' for *ῥᾶστυ*. 2) OHG. *tuon* 'to do,' AS. *don*, cf. Gr. *θέ-μις*, *τί-θη-μι*. 3) OHG. *gēn*, *gān* 'to go,' AS. *gān*, cf. Got. *gaggan*, Sc. *gang*. 4) OHG. *stēn*, *stān* 'to stand,' Gr. *ἵ-στη-μι*, Lat. *sta-re*, cf. Got. AS. *standan*. The two last-mentioned verbs develop some of their forms from a strong stem *gang-* and *stand-* respectively.

1) *wēsen*, *stēn* 'to be.'*Present.*

INDICATIVE.

	OHG.	MHG.	NHG.
Sg. 1.	<i>bim</i>	<i>bin</i>	<i>bin</i>
2.	<i>bis bist</i>	<i>bist</i>	<i>bist</i>
3.	<i>ist</i>	<i>ist</i> (MG. <i>is</i>)	<i>ist</i>

Pl. 1.	<i>birum</i>	<i>birn, sîn</i> (MG. <i>sint</i>)	<i>sind</i>
2.	<i>birut(unt)</i>	<i>birt (bint), sît (sint)</i>	<i>seid</i>
3.	<i>sint, sintun</i>	<i>sint</i> (MG. <i>sîn</i>)	<i>sind</i>

OPTATIVE.

Sg. 1.	<i>sî</i>	<i>sî, sîe (sîge)</i>	<i>sei</i>
2.	<i>sîs, sîst</i>	<i>sîst, sîest</i>	<i>seiest</i>
3.	<i>sî</i>	<i>sî, sîe</i>	<i>sei</i>
Pl. 1.	<i>sîm</i>	<i>sîn, sîen</i>	<i>seien</i>
2.	<i>sît, sînt</i>	<i>sît, sîest</i>	<i>seiet</i>
3.	<i>sîn</i>	<i>sîn, sîen</i>	<i>seien</i>

IMPERATIVE.

Sg. 2.	—	<i>wis, bis</i>	<i>sei</i>
Pl. 2.	<i>sît</i>	<i>sît</i>	<i>seid</i>

PARTICIPLE.

<i>wēsanti</i>	<i>wēsende</i>	<i>seiend</i>
----------------	----------------	---------------

INFINITIVE.

<i>wēsan</i>	<i>wēsen, sîn</i>	<i>sein</i>
--------------	-------------------	-------------

Preterit.

INDICATIVE.

Sg. 1.	<i>was</i>	<i>was</i>	<i>war</i>
2.	<i>wâri</i>	<i>waere</i>	<i>warst</i>
3.	<i>was</i>	<i>was</i>	<i>war</i>
Pl. 1.	<i>wârum</i>	<i>wâren</i>	<i>waren</i>
2.	<i>wârut</i>	<i>wâret</i>	<i>war(e)t</i>
3.	<i>wârun</i>	<i>wâren</i>	<i>waren</i>

OPTATIVE.

<i>wâri, &c.</i>	<i>waere, &c.</i>	<i>wäre, &c.</i>
----------------------	-----------------------	----------------------

PARTICIPLE.

<i>giwēsan</i>	<i>gewēsan (gewēst, gesîn)</i>	<i>gewesen</i>
----------------	--------------------------------	----------------

2) *tuon* 'to do.'*Present.*

INDICATIVE.

	OHG.	MHG.	NHG.
Sg. 1.	<i>tuom</i>	<i>tuon, tuo</i>	<i>tue</i>
2.	<i>tuos, tuost</i> ; Fr. <i>duis</i>	<i>tuost, MG. deist</i>	<i>tust</i>
3.	<i>tuot</i> ; Fr. <i>duit</i>	<i>tuot, MG. deit</i>	<i>tut</i>
Pl. 1.	<i>tuom</i>	<i>tuon</i>	<i>tun</i>
2.	<i>tuot (tuont)</i>	<i>tuot (tuont)</i>	<i>tut</i>
3.	<i>tuont</i>	<i>tuont</i>	<i>tun</i>

OPTATIVE.

Sg. 1.	<i>tuo, tue</i> ; Fr. <i>due</i>	<i>tuo, tiieje</i>	<i>tue</i>
2.	<i>tuos, tuoês</i> ; <i>duês</i>	<i>tuost, tiiejest</i>	<i>tuest</i>
3.	<i>tuo, tue</i> ; <i>due</i>	<i>tuo, tiieje</i>	<i>tue</i>
Pl. 1.	<i>tuom, tuoêm</i> ; <i>duêm</i>	<i>tuon, tiiejen</i>	<i>tuen</i>
2.	<i>tuot, tuoêt</i> ; <i>duêt</i>	<i>tuot, tiiejët</i>	<i>tuet</i>
3.	<i>tuon, tuoên</i> ; <i>duên</i>	<i>tuon, tiiejen</i>	<i>tuen</i>

IMPERATIVE.

Sg. 2.	<i>tuo</i>	<i>tuo</i>	<i>tu</i>
Pl. 1.	<i>tuom</i>	<i>tuon</i>	<i>tun</i>
2.	<i>tuot (tuont)</i>	<i>tuot</i>	<i>tut</i>

INFINITIVE.

<i>tuon, tuoan</i> ; Fr. <i>duan</i>	<i>tuon</i>	<i>tun</i>
--------------------------------------	-------------	------------

PARTICIPLE.

<i>tuonti, tuoanti</i> ; Fr. <i>duenti</i>	<i>tuonde</i>	<i>tuend</i>
---	---------------	--------------

Preterit.

INDICATIVE.

Sg. 1.	<i>tëta</i>	<i>tëte</i>	<i>tat, tät*</i>
--------	-------------	-------------	------------------

* The modified forms are now employed only in popular or poetical language, when *tun* is used as an auxiliary, as, *die augen täten ihm sinken*, &c.

2. <i>tâti</i>	<i>taete</i>	<i>tatest, tâtst</i>
3. <i>têta</i>	<i>tête</i>	<i>tat, tât</i>
Pl. 1. <i>tâtum</i>	<i>tâten, taeten, tēten</i>	<i>taten, tâten</i>
2. <i>tâtut</i>	<i>tâten, taetet, tētet</i>	<i>tatet, tâtst</i>
3. <i>tâtun</i>	<i>tâten, taeten, tēten</i>	<i>taten, tâten</i>

OPTATIVE.

Sg. 1. <i>tâti, &c.</i>	<i>taete, tête, &c.</i>	<i>tâte, &c.</i>
-----------------------------	-----------------------------	----------------------

PARTICIPLE.

<i>gitân</i>	<i>getân (MFr. gedôn)</i>	<i>getan</i>
--------------	---------------------------	--------------

3) *gên, gân* 'to go.'

Present.

INDICATIVE.

Sg. 1. <i>gêm, gâm</i>	<i>gên, gân</i>	<i>gehe</i>
2. <i>gês, gâst</i> ; Fr. <i>geist</i>	<i>gêst, gâst</i> ; MG. <i>geist</i>	<i>gehest</i>
3. <i>gêt, gât</i> ; Fr. <i>geit</i>	<i>gêt, gât</i> ; MG. <i>geit</i>	<i>geht</i>
Pl. 1. <i>gâm</i>	<i>gên, gân</i>	<i>gehn</i>
2. <i>gêt, gânt</i> ; Fr. <i>geit</i>	<i>gêt, gât</i>	<i>geht</i>
3. <i>gênt, gânt</i>	<i>gênt, gânt</i>	<i>gehn</i>

OPTATIVE.

Sg. 1. <i>gê</i>	<i>gê, gâ, gange</i>	<i>gehe</i>
2. <i>gês</i>	<i>gêst, gâst, gangest</i>	<i>gehest</i>
3. <i>gê</i>	<i>gê, gâ, gange</i>	<i>gehe</i>
Pl. 1. <i>gêm</i>	<i>gên, gân, gangen</i>	<i>gehen</i>
2. <i>gêt, gênt</i>	<i>gêt, gât, ganget</i>	<i>gehet</i>
3. <i>gên</i>	<i>gên, gân, gangen</i>	<i>gehen</i>

IMPERATIVE.

Sg. 2. <i>ganc</i>	<i>ganc, genc, ginc</i> ; <i>gê, gâ</i>	<i>geh</i>
Pl. 1. <i>gâm</i>	<i>gân</i>	<i>gehn</i>
2. <i>gêt, gât, gânt</i>	<i>gêt, gât</i>	<i>geht</i>

PARTICIPLE.

<i>gênti, gânti, gâenti</i>	<i>gênde, gânde</i>	<i>gehend</i>
-----------------------------	---------------------	---------------

INFINITIVE.		
<i>gên, gân</i>	<i>gên, gân</i>	<i>gehen</i>
Preterit.		
INDICATIVE.		
Sg. 1. <i>genc, geanc, gianc,</i> <i>&c.</i>	<i>gienc, gie,</i> <i>&c.</i>	<i>ging,</i> <i>&c.</i>
Pl. 1. <i>gengun, &c.</i>	<i>giengen, &c.</i>	<i>gingen, &c.</i>
OPTATIVE.		
Sg. 1. <i>gengi, &c.</i>	<i>gienge, &c.</i>	<i>ginge, &c.</i>
PARTICIPLE.		
<i>gigangan</i>	<i>(ge)gangen, gegân</i>	<i>gegangen</i>

4) *stên, stân* 'to stand.'

Present.

INDICATIVE.		
Sg. 1. <i>stêm, stâm</i>	<i>stên, stân, stê, stâ</i>	<i>stehe</i>
2. <i>stês, stâst; Fr. steist</i>	<i>stâst, stêst; MG. steist</i>	<i>steh(e)st</i>
3. <i>stêt, stât; Fr. steit</i>	<i>stât, stêt; MG. steit</i>	<i>steh(e)t</i>
Pl. 1. [<i>stâm</i>]	<i>stên, stân</i>	<i>steh(en)</i>
2. <i>stêt, stât(stânt); Fr. steit</i>	<i>stêt, stât, MG. steit</i>	<i>steh(e)t</i>
3. <i>stênt, stânt</i>	<i>stênt, stânt</i>	<i>steh(e)n</i>
OPTATIVE.		
Sg. 1. <i>stê, &c.</i>	<i>stâ, stê, stande, &c.</i>	<i>stehe, &c.</i>
IMPERATIVE.		
Sg. 2. <i>stant</i>	<i>stant; stê, stâ</i>	<i>steh</i>
Pl. 1. <i>stêm</i>	<i>stên, stân</i>	<i>stehn</i>
2. <i>stêt, stât, stânt</i>	<i>stêt, stât</i>	<i>steht</i>
PARTICIPLE.		
<i>stênti, stânti; Fr. steinti</i>	<i>stênde, stânde</i>	<i>stehend</i>
INFINITIVE.		
<i>stên, stân</i>	<i>stên, stân</i>	<i>steh(e)n</i>

Preterit.

INDICATIVE.

Sg. 1. *stuont, stuot, &c.* *stuont, stuot, &c.* *stand (stund), &c.*

OPTATIVE.

Sg. 1. *stuonti, &c.* *stiünde, &c.* *stiünde, stände, &c.*

PARTICIPLE.

gistantan *gestanden, gestân* *gestanden*

B. Verba Praeterito-praesentia.

This is a class of strong verbs whose preterit has adopted a present meaning (cf. Gr. *οἶδα*, Lat. *novi*), as a consequence of which their original present has been lost. From the stem of the plural they form a weak preterit as well as an infinitive and present participle. With the exception of the 2. sg. which ends in *-t* and takes the vowel of the 1. and 3. sg., the inflexion of their present is that of the regular strong verbs.

The plural undergoes modification.

They are the following:—

1. OHG. *an* 'faveo,' pl. *unnum*, pret. *onda*, *onsta*, inf. *unnan*. In MHG. we always find the compound *gan* for *ge-an*, 2. sg. *ganst*, pl. *gunnen*, *giinnen*, pret. *gunde*, part. *gegunnen*, *gegunnet*, *gegunst*. NHG. *gönnen*.

2. OHG. *kan* 'I know,' 2. sg. *kanst*, pl. *kunnum*, pret. *kunda*, *kunsta*, inf. *kunnan*. NHG. *kann*, *können*.

3. OHG. *darf* 'I need,' 2. sg. *darft*, pl. *durfum*, pret. *dorfta*, inf. *durfan*. NHG. *dürfen*.

4. OHG. *tar* 'I dare,' 2. sg. *tarst*, pl. *turrun*, pret. *torsta*, inf. *turran*.

5. OHG. *skal* (Notk. *sol*), 2. sg. *skalt*, pl. *skulum*, pret. *skolta*; MHG. *sol*, *sal*, pl. *suln*, *süln*, pret. *solde*, *solte*. NHG. *soll*, *sollte*, *sollen*.

6. OHG. *mac* 'I can,' 2. sg. *maht*, pl. *mugum*, *magum*, pret. *mohta*, NHG. *mag*, *mochte*, *mögen*.

7. OHG. *weiz* 'I know,' 2. sg. *weist*, pl. *wizum*, pret. *wissa*, *wista*, inf. *wizan*. MHG. pret. *wisse*, *wiste*, *wuste*, pret. *gewist*, *gewëst* (*gewizzen* used as an adjective). NHG. *weiss*, *wissen*, *wuste*.

8. OHG. *touc* 'I am fit or good for,' pl. *tugum*, pret. *tohta*, inf. *tugan*. MHG. *touc*, pl. *tugen*, *tügen*, pret. *tohte*. NHG. *taugen*.

9. OHG. *muoz* 'I must,' 2. sg. *muost*, pl. *muozum*, pret. *muosa*, *muosta*, inf. *muozan*. NHG. *muss*, *müssen*, *muste*.

10. OHG. *eigan* 'to own' (Got. *áigan*, AS. *ágan*), of which only the pl. *eigum*, *eigut*, *eigunt* occurs. The NHG. adjective *eigen* is the pret. participle of this verb, as E. *own* is the AS. participle *ágen*.

C. *wollen*.

This verb is preserved in its optative forms only (cf. Got. *viljan*) which are used in an indicative sense. From these a new optative and a weak preterit were then formed.

Present.

INDICATIVE.

Sg. 1.	<i>wili, willu, a</i>	<i>wil</i> ; MG. <i>wille</i>	<i>will</i>
2.	<i>wili, wilts</i>	<i>wil, wilt</i>	<i>willst</i>
3.	<i>wili, wilit</i>	<i>wil</i> ; MG. <i>willet, wilt</i>	<i>will</i>
Pl. 1.	<i>wellem, wollem</i>	<i>wellen, weln</i>	<i>wollen</i>
2.	<i>wellet, wollet</i>	<i>wellet</i>	<i>wollt</i>
3.	<i>wellant, wollent</i>	<i>wellent</i>	<i>wollen</i>

OPTATIVE.

Sg. 1.	<i>welle, wolle, &c.</i>	<i>welle, &c.</i>	<i>wolle, &c.</i>
--------	------------------------------	-----------------------	-----------------------

PARTICIPLE.

<i>wellenti</i>	<i>wellende</i>	<i>wollend</i>
-----------------	-----------------	----------------

INFINITIVE.

<i>wellan</i>	<i>wellen</i>	<i>wollen</i>
---------------	---------------	---------------

Preterit.

INDICATIVE.

Sg. I.	<i>welta, wolta, &c.</i>	<i>wolte, wolde, &c.</i>	<i>wollte, &c.</i>
--------	------------------------------	------------------------------	------------------------

OPTATIVE.

Sg. I.	<i>welti, wolti, &c.</i>	<i>welte, &c.</i>	<i>wollte, &c.</i>
--------	------------------------------	-----------------------	------------------------

INDEX.

The numbers refer to the paragraphs, unless preceded by p.=page—n.=note.
O. and MHG. forms are printed in italics.

A.
â-stems, p. 108
-â (emphatic), p. 117
 aar, p. 96
 abenteuer, p. 98
 abdecker, p. 94
abgot, p. 104
abhanden, p. 108
 abseits, p. 94
 abspenstig, p. 96.
 ächzen, 55
 acker, 71
Adalbrecht, p. 97
 adler, p. 96
 Albert, Albrecht, p. 97
allo, p. 103
 als, 18
 alt, 18, p. 115
 altmeister, p. 115
âmaht, p. 92
 amboss, p. 93
 amtmann, 18
 ander, p. 120, p. 121
anderwis, p. 108
 angenehm, p. 81, n.
 anstatt, 20
 apotheker, p. 94
 arbeit, p. 107
 arg, ärgern, p. 96
-arjo-, p. 105
 armbrust, p. 98
 arzt, p. 104
 auch, p. 84, n.
 auferstehn, 42
 auffassung, 39
 augapfel, 18
 augenweide, 18

B.

Baldwin, p. 105

balg, 100, p. 107
 barmherzig, 41
 bauchgrimmen, p. 94
 bauen, p. 96
 bauer, p. 96
 Bauerngarten, p. 100
bauhnunc, p. 106
 baum, p. 104
 baumwolle, p. 94
 becken, beckel, p. 95
 begreifen, 54
 beichte, 41, p. 93
 beifuss, p. 93
 beischlag, p. 93
 beispiel, p. 91
 bekannt, 20
 bekehren, 42
 Berta, p. 97
 bertram, p. 93
 bescheiden, 18, p. 126, n.
 beschwichtigen, p. 93
 besser, p. 96
 bettelarm, 49
bezir, bezist, p. 115
 bieten, 112
bibôz, p. 93
 biegen, p. 124
bijehan, bijiht, p. 94
bîspel, p. 91
 Blättersbach, p. 104
 blind, p. 114
 börse, p. 97
 bösewicht, p. 115
bôzan, p. 93
 brachte, 122
 brief, p. 107
 brüllen, 55
 brust, p. 115
 buch, p. 104
buoz, pp. 106, 115

burissa, p. 97
 bursch, p. 97
 busse, 42 ; pp. 96, 106
 büttel, p. 95

D.

da, 18
 das, 18
dechein, dehein, p. 120
 dein, p. 120
 demut, 42, p. 96
 denkkraft, 49
 der, p. 118
 desto, p. 118
derweder, p. 120
 dienen, p. 96
 Dienstag, 88, p. 94
 dieser, p. 119
diet, p. 97
 Dietrich, p. 97
dîhen, p. 124
dîn, p. 120
dionôn, dionost, p. 96
 dirne, 112, p. 96
dîu, p. 96
 dorf, 91, 112
 dorn, 112
 du, 92, p. 116
 dürfen, 51, p. 133
dûsunt, p. 121
 dreifältig, p. 120
dri, p. 120
dri-, p. 120
dristunt, p. 108
driazên, p. 121
driazuc, p. 121

E.

ebenholz, p. 94
 edelmann, 18, p. 115

ehir, p. 104
ehre, p. 111
ehrsucht, 50, p. 92
eiche, p. 94
eichhorn, p. 94
eidechse, 136
eifersucht, p. 92
eigan, *eigen*, p. 134
ein, p. 120
einflößen, 54
eingetriedigt, p. 93
eingewurzelt, 54
einöde, p. 91
eiskalt, 49
-en, p. 126
enge, p. 96
engel, 40
engelrein, 49
enker, p. 116
entmenschen, 56
-er (plur.), pp. 104, 105
-er (compar.), p. 115
-er (nom. agent.), p. 105
erbarmung, 42
erde, 112
erfahren, p. 96
ergeben, 112
erklären, 54
erlösen, 42

F.

fahren, pp. 96, 122
falten, p. 95
fast, p. 115
fechtmeister, 49
feige, 40
feldstuhl, p. 95
fenster, 40
fest, p. 115
feuer, 92
fihtu, pp. 107, 110
fihtf, p. 121
fihtfzuc, p. 121
fihtfzehen, p. 121
Finstermünz, p. 100
fior, p. 121
fiorzehan, p. 121
fiorzuc, p. 121
flaum, 40
fleszen, 28
flizen, 28
floss, p. 71, n.
fluss, p. 71, n.
fogal, p. 105
fogal, p. 97
frau, p. 111
friede, p. 93
friedhof, p. 93

Friedrich, p. 96
fruh, p. 115
fünf, 92
fürst, p. 121
fuo2, p. 110
fuss, 112, p. 106

G.

gast, 105
gan, p. 133
gân, p. 131
gang-, p. 128
geba, p. 106
geben, p. 125
geburt, p. 107
gedeihen, 92, p. 124
gediegen, 18, 92; p. 124
gefilde, p. 105
gehen, pp. 128, 131
geist, 42, p. 104
gelbsucht, p. 92
gemüt, 39
gericht, 42
Gertrut, 122
gerne, p. 115
geruhen, p. 93
geschlecht, p. 105
gesicht, p. 105
gespan, p. 96
gespenst, p. 96
getrost, 112
gevatter, 41
gewissen, 41
gewizzen, p. 134
girren, 55
glaube, 42
gnade, 42
gönnen, p. 133
got, 98; pp. 103, 104
gott, 98
graben, p. 125
grad, p. 104
greifen, p. 95
griffel, p. 95
groezliche, p. 115
grollen, 55
grôz, p. 115
grummet, p. 96
guot, p. 115

H.

haben, 51, p. 127
hag, p. 94
hagestolz, p. 94
halb, p. 106
halsstarrig, 54
halten, p. 126

Hammelnötze, 136
hand, p. 108
hanf, p. 25, n., 91
hängematte, p. 95
hartnäckig, 54
hauen, p. 126
haupt, 93
haus, 28, p. 84, n
haustür, 50
heide, 40
heiland, 42, p. 95
heilen, p. 95
heilig, 42
heimweh, 39
Heinrich, p. 97
heiss, 112
heissen, p. 126
-heit, 49, p. 107
helfen, 112
herz, 112
heuschrecke, p. 93
heute, 20
hirn, 88
hirte, p. 105
kleib, 112
Hludowig, 112
hof, pp. 94, 104
höfisch, p. 96
hold, 41
hor, p. 95
horotumil, p. 95
huld, 42
hunt, p. 121
hns, p. 104
hwedar, p. 120
hwär, p. 119

I.

i-stems
-î (dimin.), p. 104
ich, p. 116
ikhâ, p. 116
ihr, 28; pp. 116, 117
-in (fem.), p. 106
-în (dimin-), p. 104
innig, 39
ir (pron.), p. 117
-ir (plur.), pp. 104, 105
-ir (compar.), p. 115
-ist (superl.), p. 115
iwwer, p. 120
iz, p. 117

J.

jeder, 20
-jen, p. 126
jener, p. 120, n

jensit, p. 108
jo-stems, pp. 103, 104,
 107
joch, 90
junge, 20
jungfrau, p. 115

K.

kahlkopf, 18
 kaiser, 40
 Kälbersbach, p. 104
 kann, p. 133
kara, p. 95
 karfreitag, p. 95
 karren, 40
 karwoche, p. 95
 kein, p. 120
 -keit, 49, p. 107
kelbir, p. 104
 keller, 40
 kette, p. 107
 ketzer, p. 97
 kichern, 55
 kind, 112
 kindlein, p. 104
 kinn, p. 105
 kirche, 40, 112
 kissen, 40
 Klagenfurt, p. 100
 klappern, 55
 knie, 91
 koch, 40
 kohl, 40
 kohlkopf, 18
 kommen, 91, p. 95
 könig, 98
 königin, p. 106
 können, 51, p. 133
 Konrad, p. 97
 kraft (prepos.), 18
 kraft (noun), p. 107
 kräftig, 112
 kreuz, 41
 küche, 40, p. 107
küegin, küeginne, p.
 106
kuning, 98
 kuren, p. 95
 kurfürst, p. 95
 küster, 41

L.

laib, 112
 landesknecht, p. 95
 landmann, 18
 landmann, 18
 lange, p. 115
 linzknecht, p. 95

lärm, p. 97
 laufen, p. 126, n.
 laut (prep.) 18
 lehrer, p. 105
 -lein, p. 104
 lerche, 122
 letzt, p. 92
 leumund, p. 92
 leute, p. 93
 -li, -lin, p. 104
 -liche, p. 115
 lieben, 20
 linde, p. 99
 lindwurm, p. 99
 -lo, p. 105
 Ludwig, 112
 lust, 28
luzil, p. 115

M.

mac, p. 133
 mahnung, p. 106
 mal, p. 115
 malen, 104, 122
 -massen, p. 115
 mauer, 40
 maulesel, p. 95
 maulwurf, p. 98
 mäuseturm, p. 99
 mautturm, p. 99
 meer, 90
 mein, p. 84, n.
 meist, p. 115
mêr, p. 115
 mensch, 56
 mesner, 41
 mette, p. 97
 miene, p. 95
mihhil, p. 115
 milde, 42
min, p. 120
 minder, mindest, p. 115
minnôn, p. 127
 mir, 28, p. 116
mitti, p. 115
 -mo, p. 105
 mögen, 51, p. 133
 mondsucht, p. 92
 mörder, 98
moltwerfe, p. 98
 morgen, 20
 müde, 112, p. 115
 mund, p. 93
 -munda, p. 93
munt, p. 93
muoter, 85, p. 113
muozan, p. 134
 murmeltier, p. 95

müssen, p. 134
 mut, 122
 mutter, 85

N.

n-stems, pp. 103, 104, 110
 nach, 20
 nachbar, p. 96
 nacht, nachts, p. 113
 nähren, p. 127
nâhgibûr, p. 96
 name, 90, 100
namo, 100
 natur, 136
nerian, p. 127
 nehmen, pp. 122, 125
neinâ, p. 116
 nie, 28
 -nd-stems, p. 103
 -no, p. 105

O.

o-stems, p. 105
oberhalb, p. 108
 oberst, obrist, p. 115
 offen, 112
 oheim, 85
 ohne, p. 92
 ohnmacht, p. 92
 -ôn, p. 126
 ostern, 88

P.

paar, p. 104
 pantominen, p. 95
 pedell, p. 95
 petschaft, p. 95
 pickelhaube, p. 95
 pilger, pilgrim, p. 97
 pfaffe, 40, 112
 pfahl, 40, p. 94
 pfalgraben, p. 94
 pfalz, 112
 pfeffer, 40
 pfeiler, 40
 pferch, 40
 pferd, 112
 Pfingsten, 40, p. 97
 pflanze, 112, p. 97
 pforte, 40
 pfoften, 40
 pfühl, 40
 pfund, p. 164
 pfütze, 112
phuzzi, 112
 predigen, 41
 priester, 41
 probst, 41
 paffen, 55

R.

raten, p. 126
 raunen, p. 66, n
 reich, p. 97
 reiszen, 28
 reiten, p. 124
 reue, 42
rīhhi, p. 97
 rind, p. 104
 rindfleisch, 18
 rindsbraten, 18
 rinnen, p. 124
rīzen, 28
-ro, p. 105
 Rolandseck, p. 99
 rohrdommel, p. 95
 rufen, p. 126
 ruhen, pp. 93, 97
rīna, 104

S.

sabbat, p. 97
samanunc, p. 106
 samstag, p. 97
 saugen, p. 124
scato, p. 104
 schabber, p. 98
 schachmatt, p. 98
 schade, 20
 -schaft, p. 107
 scham, p. 106
 scheiden, p. 126, n.
 schindel, 40
 schlafen, 112
 schleuse, p. 95
 schliessen, p. 95
 schneeweiss, 49
 schnur, 85
 schon, p. 115
 schön, 98, 112, p. 115
 schöpfer, 42
 schrecken, p. 93
 schreibisch, 49
schrecken, p. 93
 schritt, p. 107
 schuld, 42
 schüssel, 40
 schwager, 85, 92, 97
 schwäre, p. 92
 schweif, 91
 schweigen, p. 93
 schwermut, 39
 schwierig, p. 92
 schwindsucht, p. 92
sē, p. 104
 segen, p. 97
 sehen, 92, 98
 sehnsucht, 39, p. 92

sehr, p. 96
 sein, 51
 seit, 20
 selbe, 112
 seltsam, p. 92
 senf, 40
sēo, p. 104
sēre, p. 96
 sichel, 40
 siech, 112, p. 92
 sieg, p. 105
sigu, p. 105
simblum, p. 91
sīn (pron.), p. 120
sīn, p. 128
 singrün, p. 91
 sinnig, 39
sīte, p. 106
 sitzen, 90
skulan, p. 133
 sohn, 85, p. 105
 solch, p. 120
 sollen, p. 133
 söller, 40
 sorge, p. 112
spanan, p. 96
 spanferkel, p.
 spanisch, 133
 spat, p. 115
spen, p. 96
spenvarch, p. 96
 speicher, 40
 speien, 112
spen, p. 96
spenvarch, p. 96
 spiel, p. 91
stān, p. 128
 stehen, p. 132
 steigen, 98
 stein, p. 84, n.
 sternbalg, 136
 stiefel, p. 97
 stunde, p. 106
 suchen, 112, pp. 92, 127
 sucht, p. 92
 süchtig, 112
 sünde, 42, p. 106
 sündflut, p. 91
sunu, pp. 105, 108
swēr, p. 119
swēster, p. 113
swiften, p. 93
swiric, p. 92

T.

tafel, p. 97
 tag, 100, p. 103
 taufen, 40

taugen, p. 134
 tausend, 87
 -te, p.
 teil, p. 115
 teufel, 40
 tiefsinn, 39
 tisch, 40
 tobsucht, p. 92
 tochter, 85, 112
tohter, p. 115
tor, 122
tōr, 122
 treu, 101
triwa, 101
 trotz, 18
 troztkopf, 49
truhtin, p. 103
 tummeln, p. 95
tuon, pp. 122, 128, 130
 turmhoch, 49
turran, p. 133

U.

u-stems, pp. 103, 104, 110
 übel, 112
ubil, *ubilo*, p. 115
 übermenschlich, 56
 unangenehm, p. 81, n.
 -ung, p. 106
unkēr, p. 116
 unmenschlich, 56
unman, p. 133
 unrecht, 112
 unser, p. 120
 untergraben, 54
 unverseht, p. 96

V.

vater, 85, 92
 vermenschlichen, 56
 vermessen, 54
 vernunft, 39
 versöhnen, 42
 verstand, 39
 verweisen, p. 93
verwāzen, p. 93
 vetter, 85
 vieh, 29, p. 105
 vogel, p. 103
 vogt, p. 97
 vollkommen, p. 96
 vorhanden, p. 108
 vormund, p. 93
 vorstellung, 38
vride, p. 93

W.

während, 18

- waffen, 112
 wahn, p. 92
 wahnschaffen, p. 92
 wahnsinn, p. 92
 wahnwitz, p. 92
 walfisch, pp. 95, 98
 wänglein, p. 104
 was, 92, p. 119
 wasser, 112
 wassersucht, p. 12
wazarchalp, p. 92 n.
 weder, p. 120
 wegebreit, p. 93
 wehmut, 39
 weiher, p. 97.
 Weihnachten, p. 113
 weil, 18
 -weise, p. 115
 weisen, p. 93
 weiss, p. 134
 weissagen, p. 94
 welch, p. 120
- wer, p. 119
 werden, 18, 51, 98, 136 ;
 p. 124
 werfen, 112
 wesen, 18, p. 128
 widerspenstig, p. 96
 widerton, p. 93
 wie, p. 119
 will, p. 134
 willkür, p. 96
 wimmern, 55
 windhund, 95, 99
wini, pp. 105, 107
wirsir, *wirsist*, p. 115
wise, p. 106
 wissen, p.
witu, p. 110
Witumânôth, p. 110
 -wo, p. 105
 wol, p. 115
wolf, 94
 Wölfel, p. 65, n.
- wollen, p. 134
 wonne, 39
 wort, pp. 104, 115
 Wütendes Heer, p. 99
- Z.
- zabel, p. 97
 zapf, 112
 zehn, 92 ; p. 121
zēswe, p. 120
 zeugemutter, 136
 ziegel, 40, 122 ; p. 97
 ziehen, 92
 -zig, p. 121
 zoll, p. 104
 zunge, 97
 zween, p. 120
 zwei, p. 120
 zweifach, p. 120
 zwie, p. 120
 zwo, p. 120

